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**DEPARTED.**

BY ELEANOR S. DEANE.  
Last moment with us, and now gone forever—  
So far, so soon, so wholly, that the cry  
We utter, with impotent endeavor,  
Wins from the parted spirit no reply.  
Stars so remote, their light, that swiftest thing,  
To visit us is ages on its way,  
Are more responsive to our questioning  
Than he who walked among us yesterday.  
Yet is that unseen land brought near to us  
Since he has vanished through the hidden door,  
That opened silently to let him pass,  
Then shut against return forevermore;  
For he, who holds the keys of life and death,  
His being, equally with ours, sustains;  
And the withholding of a single breath  
May set us side by side, past earthly pains.  
Then let us trust Him, and no longer languish  
For soft-breathed answers sent to us alone;  
He who for us felt more than nature's anguish,  
By His sure Word illumines the unknown.  
\*Suggested by the decease of Judge C. J. Reed, brother of the writer.

**METHODISM IN MINNESOTA.**

BY PROF. W. C. SAWYER.  
The very "busy West" has kept us too far from fulfilling my promise to give some account of the religious and educational work of this State. Letters of inquiry concerning sanitary and other interests here remind me of my remissness.  
A day is no longer here than elsewhere, but it is required to compass more labor. Everybody is active. The rewards of labor are so great that nobody thinks he can afford to be idle an hour. Wealth seems within every man's reach, and all are grasping after it. Not a few have risen to opulence during a residence here of a few years, while others have made haste without discretion, and lost all.  
The invigorating power of the climate is perhaps the chief factor in producing this extraordinary activity of the people. Nowhere do men sleep sounder, weigh heavier, and feel lighter than in Minnesota. The women are heartier than in other parts of the country—those, especially, who do not remain too closely within doors; and the children are stronger and more abundant. Even the horses feel so well that I hear people praising them as being much better than the average in other places; their excess of spirit manifests itself quite too often in a run-away.  
This sort of vigor asserts itself most naturally in material pursuits, which it generally prefers before intellectual or spiritual culture. Accordingly the people of Minnesota have gained the reputation of being devoted to the pursuit of health and wealth, almost to the exclusion of everything else. But, for the best of reasons, this judgment fails. The building and endowing of schools draws so heavily upon capital, which is worth twelve per cent., or more, per annum, that only the highest appreciation of the value of education can induce the sacrifices now made in this interest. The Churches feel a similar necessity of perpetual white heat. A contribution-box will go through a congregation and return very light if the people are not deeply impressed with the importance of the cause presented for their money; they must feel the duty of "taking the world for Christ," as did the lamented Dr. Eddy in his dying hour, or they will hardly follow his injunction, and "throw down their gold in the presence of God."  
Nevertheless, Minnesota is building churches and schools almost lavishly. Estimating very highly her future mission and destiny, on account of her favorable climate and the commercial advantages of being the best wheat growing State in the Union, and of holding the head of navigation both of the great

river and of the great lakes, she is laying a broad and deep foundation for equal eminence in moral and intellectual culture. She is so far from being without churches and schools that perhaps no State is making these interests more prominent. A vast amount of brick, mortar and stone, in stately edifices consecrated to religion or to science, witnesses to this fact. The State gives free tuition to all her sons in her own University, which is liberally endowed, and can hardly fail to develop in magnificent proportions. The Congregationalists and the Episcopalians have, at Northfield and at Faribault respectively, very promising colleges, which are already in vigorous operation.

The oldest college in the State belongs to our own Church, and bears two great names, "Hamline" and "University." After a career of embarrassed usefulness at Red Wing, it closed its doors temporarily till its financial condition should be better established. Its graduates are to be found, all over the State, in many stations of usefulness, constituting a band of faithful friends and supporters of their alma mater. The trustees have now chosen a new location for the University, in a beautiful place, midway between St. Paul and Minneapolis, and within eight miles of both. The walls of three stories of the first building are already up. One story more and a mansard roof will be put up next year, and the whole will be one of the finest educational structures of the country. The material is the cream colored brick, with stone trimmings, and the design is very much admired. When this building is ready for dedication it will probably be opened for students *de novo*, beginning as before with the lower classes only.

The re-opening of Hamline University will be a glad day for the Methodists of Minnesota. Many of them have so much faith in their own denomination, and so much affection for it, that their sons and daughters will be sent to no schools which separate them from parental control, without they are brought under the supervision of the trusted servants of their own denomination. This principle, it must be confessed, whether we please to call it bigotry or piety, makes denominational schools largely instrumental in promoting the general intelligence, by drawing through extended courses of study many persons who would never get higher than the grammar school under the auspices of the State. A preparatory school has been recently opened at Worthington, in this State, and this will doubtless prepare many students for the higher classes of the University. Thorough preparatory training is what the universities of this country most lack.

The principal evangelical denominations are well represented in Minnesota. The Methodist will probably rank as the strongest, and the Presbyterian next. The State has one hundred and thirty-four Methodist churches, and many more preaching places. The membership numbers nearly 11,000, and the 271 Sunday-schools contain nearly 15,000 scholars. The recent session of the Minnesota Annual Conference was one of unusual interest. Dr. Eddy preached an impressive sermon, very nearly if not quite the last he preached. Dr. Wentworth of the *Repository*, also present, preached a very much admired sermon in the Century Church at Minneapolis. This city boasts five Methodist churches, besides several mission stations, which is very well for a population of 30,000. A few good points in the State remain to be occupied, and the Presiding Elders are working hard to possess the whole of this goodly land. But few, however, of our young preachers, or old ones either, are ambitious to face the hardships of establishing new societies in sparsely settled districts, especially where the locusts have added their unusual tests of the devotion of the circuit rider.

This reminds me to say that some of Mr. Eggleston's descriptions of circuit experiences in the West seem exaggerated, though this seeming may be due to the rapidity with which the frontier moves westward. The mushroom towns on the new railroads are as wicked and disorderly as one can well imagine them; but the missionary follows closely upon the heels of the gamblers and saloon-keepers, and soon the oaths and the dice and the glasses begin to yield to the power of his persuasions and his prayers. Brother Cadwallader, now laboring in New England, has done much of this effective frontier work.

The chief cities of the Northwest are now old enough to begin to manifest the stability of their Eastern sisters. Their growth, however, continues as rapid as ever, and this causes a rapid appreciation of real estate values, with speculation, sudden wealth, and some times sudden poverty. There is a consequent tendency on the part of a few to recklessness and dissipation. There is still much here that seems rude and unfinished, both in the man-

ners of the people and in the appearance of the towns, but it is too late to find much "howling wilderness" in Minnesota. The buffalo, the elk and the antelope have recognized the superior "fitness" of the featherless biped, and have yielded him their domain. Schools and churches are springing up almost magically, and are doing their office upon those that come under their sway, and good laws and police regulations restrain the remainder.  
The time has not yet come for large salaries and luxurious parsonages for the Methodist itinerant in Minnesota, but it is rapidly approaching. A good house and \$2,000 is about as much as our strongest Societies can yet afford. But this is generally sufficient, together with the popularity and sanitary attractions of the Conference, both to hold our home talent and to draw to us some very popular preachers from other Conferences. Centenary Church, in this city, is now enjoying the ministrations of Rev. S. McChesney, one of the leading pulpits orators of our Church, transferred to this Conference from Chicago.

Boston Methodists have a large special, as well as general, interest in Minnesota. Riding home from St. Paul, recently, I turned aside into a beautiful field and watered my horse at a little lake, which, together with a hundred acres of valuable land, belongs to Boston University. It hardly seems possible that our young New England school can possess such a noble estate at this distance. It is the gift of one of the best friends of the University. A few such friends will secure for it a place above all competition. That is what America needs to-day—not another "university," but a better one. This tract of land is in the direct line between the centres of population of these two cities, and is cut by the grand avenue connecting them. It will soon be able to yield a large income, and is better than the whole actual endowment of many of our American colleges. Doubtless President Warren would gladly turn aside several miles to water his horse at this lake and view these fair fields. And Dr. Patten would not his heart leap to see these western possessions of the school for which he labored, with so much faith and so little slight, while a feeble theological school at Concord, N. H., and a few faithful friends constituted its whole strength? The "little one" is "become a thousand."

*Minneapolis University, Nov. 7, 1874.*  
**SOUTHERN CORRESPONDENCE.**  
BY REV. E. COOKE, D. D.  
We last wrote you from the Rocky Mountains; we now, as you see, date from the sunny South. When we closed our decade of labors at Wesleyan Academy, in July last, we expected to take a season of rest till Spring—a privilege not enjoyed for more than twenty years—and then take whatever work the Conference might assign. But here we are, in obedience to the wishes of brethren whose judgment we do not dare to set aside, again in an educational institution; but this time in the far South. There is evidently a great work to be done in these Southern States, to raise the newly made citizens to an appreciation of their exalted privileges; and no valid reason that we know of can be assigned why we should not bear our share of this burden. So, here we are, in South Carolina, once the stronghold of nullification, and where secession first threw out her daunting banner. It is a good deal safer for Yankees here now, I opine, than it was then.

A day and the most of the night from Norfolk, Va., brought us to Columbia, S. C., the capital of the State, and by far the handsomest city we have seen in all the South. It stands on a dry elevation, beautiful for situation, with broad avenues laid out in parallel-grams and shaded walks. Here the old ante-bellum aristocracy made their quiet retreat, as a sanitarium, and rested, *otium cum dignitate*, safe from Northern contact. It was a sort of Southern literary focus, gathering around it the educational institutions of learning, of different denominations, both literary and theological. Here, too, was the State University, intended to be the Harvard of the South, with her walled campus, inviting groves, costly edifices, and choice library. On these the State had lavished her treasures unsparingly, all for the education of sprigs of Southern nobility, many of whom, it must be confessed, have acquired a wide notoriety. On one of the dormitory windows may now be seen engraved the name, Preston S. Brooks, the would-be slayer of Charles Sumner; but instead he struck down slavery, and then died of his achievement.  
Near by was the new State House, commenced just before the war, to cost millions of dollars, and was intended, it is now generally conceded, to be the capitol of the new government. The most expensive Italian carvings of marble work for its ornamentation had been imported, to make it if possible

of unequal architectural splendor, and Charleston was to strike the first blow to enshrine slavery and crystallize the new born government at Columbia, unpolluted by Yankee political economy or Christian ethics. But General Sherman paid them a visit, one day, and from the opposite banks of the Congaree River sent a missile that knocked off one corner of the new edifice, set fire to the old capitol, and burned down the sheds containing the massive columns, cornices, and decorations awaiting the new structure; and there they are, a heap of ruins to-day. Wade Hampton and his Southern chivalry fled for their dear lives, while the negroes went shouting through the streets, "hallelujah! de Lord and Massa Lincoln he come." Ever since that day it has been safe for Yankees to reside in Columbia. *Tempora mutantur*. And now, in that same State House, only partially finished, may be found the Treasurer and Secretary of State, both colored men; and of the 150, more or less, students whom we saw at chapel in the State University, not one third were white. And oh, shades of the departed! a colored student now has his home in the room once occupied by the chivalric Preston S. Brooks, whom the earload of canes said to have been given by Southern ladies could not rescue from his merited reputation.

The city is rapidly recovering from the great conflagration, and Northern men and Southern business houses are largely occupying the main avenues. Orangeburg is fifty miles from Columbia, on the railroad leading to Charleston, and eighty miles from this latter city. It is a thriving little city (if anything can be said to be thriving in South Carolina) of several thousand inhabitants. It lost its county buildings when Sherman's army passed through it.

Cladun University was formerly a large and prosperous female college, having at one time as many as 200 students. At the close of the war the Southrons were generally poor and dispirited, and this *seminary* property was purchased as a Conference institution, through the energetic efforts of Rev. T. W. Lewis and Dr. A. Webster, encouraged and aided by that man of blessed memory, Hon. Lee Cladun. The establishment, as purchased, was capable of accommodating quite a large school, and would be a fine start as a basis for a first class Conference seminary in almost any part of the country. Since its purchase an additional building has been erected by ex-Governor Cladun, providing four large recitation rooms, which were handsomely furnished by Dr. Rust of the Freedman's Aid Society. The South Carolina Agricultural College was connected with it by the Legislature, about two years ago, and will ultimately have the ability to sustain liberally the Scientific and Agricultural departments. "Cadet Smith," of West Point notoriety, is already filling the chair of Mathematics and Military Tactics, and under pay from the Agricultural fund. The institution has already done great good, since it came into our hands, in the education of some really earnest and useful men, who are making a good return for the expenditure of means. Whether it will meet the ardent expectations of its many friends it is now too early to decide; there are factors entering into the problem here which do not exist elsewhere. But one thing is certain, Cladun University has an important mission in the future regeneration of this ancient commonwealth.  
*Orangeburg, Nov., 1874.*

**THE NEW CONVERT TO CALVINISM.**

BY PROF. WM. NORTH RICK, PH. D.  
Prof. Huxley, in his address before the British Association, advocated the doctrine that men, like other animals, are conscious automata. He ingeniously proposed to avert the anticipated storm of theological denunciation by claiming to be in agreement on the point in question with orthodox Calvinistic theology. Our Calvinistic brethren have our sincere sympathy in their annoyance at the intrusion into their fold of a sheep so different in color and aspect from the orthodox breed. Prof. Huxley's position is important, as serving to show that the doctrine of freedom of the will is the only bulwark against a philosophy whose logical consequence is the destruction alike of religion and of morals. If this lesson is impressed with new force upon the minds of Christians, the Professor will have spoken to good purpose.  
In our review of Prof. Tyndall, we have insisted on the freedom of the will as an intuitive belief, independent of all science or philosophy, and practically ineradicable from the human soul. We do not propose at present any further discussion of the subject. Our object in the present note is simply to call attention to the fact that Prof. Huxley is a very recent convert to the faith for which he is now so bravely

ready to "endure hardness as a good soldier." This will appear from the following quotations:—

"The plain duty of each and all of us is to try to make the little corner he can influence somewhat less miserable and somewhat less ignorant than it was before he entered it. To do this effectually it is necessary to be fully possessed of only two beliefs. The first, that the order of nature is ascertainable by our faculties to an extent which, practically unlimited; the second, that our volition counts for something as a condition of the course of events." [On the Physical Basis of Life; Lay Sermons, p. 145.]

"Anthropomorphism has taken stand in its last fortress—man himself. But science closely invests the walls; and philosophers gird themselves for battle upon the last and greatest of speculative problems: Does human nature possess any free, volitional, or truly anthropomorphic element, or is it only the cunningest of all nature's clocks? Some, among whom I count myself, think that the battle will forever remain a drawn one, and that, for all practical purposes, this result is as good as anthropomorphism winning the day." [The Scientific Aspects of Positivism; Lay Sermons, p. 163.]

"I am prepared to go with the materialists wherever the true pursuit of the path of Descartes may lead them; and I am glad, on all occasions, to declare my belief that their fearless development of the materialistic aspect of these matters has had an immense, and a most beneficial influence upon physiology and psychology. Nay, more, when they go farther than I think they are entitled to do; when they introduce Calvinism into science, and declare that man is nothing but a machine, I do not see any particular harm in their doctrines, so long as they admit that which is a matter of experimental fact, namely, that it is a machine capable of adjusting itself, within certain limits." [On Descartes' "Discourse Touching the Method of Using One's Reason Right, and of Seeking Scientific Truth," Lay Sermons, p. 93.]

"Now we have no objection to a man's changing his opinions; the pride of consistency, which prevents a man from receiving and communicating new light, we thoroughly despise. But the amusing feature of the present case is that, in his recent address, Prof. Huxley refers to the very article from which the last of our quotations is taken, not as expressing opinions which he has since outgrown, but as containing a fuller exposition of his present views, and as serving to vindicate him from the charges of fatalism, materialism, and atheism. We must therefore conclude that he is now prepared to go with the materialists farther than he thinks they are entitled to go. In that path we beg to be excused from following him.

**THE TWO BRITISH WARS IN AFRICA.**

BY REV. R. W. ALLEN.  
We have, in an elegant volume of more than 500 pages, just issued by the Harpers, the story of two remarkable campaigns, unrivaled for thrilling interest. The author is Henry M. Stanley, author of "How I Found Livingstone," and "Gold Medalist of the Royal Geographical Society;" and how well he has told the story before us can only be understood by those who read it.  
The campaign of Coomassie is first told, and the cause of the Anglo-Ashantee war briefly stated. The Ashantees, a large, powerful tribe, had invaded the Protectorate under the control of the British government, injured England's possessions, and diminished the trade of British merchants. The King of the Ashantees, called "King Coffee," had made war on the tribes in the territory in question, and Mr. Stanley thinks that Great Britain, as a great commercial power, had a perfect right to accept the "gaze of battle which King Coffee had thrown down," and then makes this significant statement: "King Coffee is too rich a neighbor to be left all alone, with his riches, with his tons of gold dust and accumulations of wealth, to himself. Ashantee would be as rich an acquisition to the British crown as the Island of Cuba to the United States. A change of masters would be a glorious thing for Ashantee. Instead of the despot who chops off a couple thousand heads on the burial of his predecessor, the people would have a rich and generous nation to treat with, which is among the most skillful and industrious in the world."

The British Expedition to Coomassie was entrusted to Sir Garnet Wolseley, and landed at Cape Coast Castle. The capital of King Coffee, how the British army reached it, and what they did with it, is thus described: "Coomassie was a town insulated by a dead-water swamp. A thick, jungly forest, and

so dense that the sun seldom pierced the foliage, so sickly that the strongest fell victims to the malaria it cherished, surrounded it to a depth of 140 miles seaward, many hundred miles east, as many more west, and 100 miles north. Through this forest and swamp, unrelieved by any novelty or a single pretty landscape, the British army had to march 140 miles, leaving numbers behind, sick of fever and dysentery. Five days' hard fighting ended the march, and Coomassie was at the mercy of the conquerors, to sack and burn to the ground. When this work was done the commander of the force was compelled to march his soldiers back again to the sea, to save the remnant from perishing by flood and disease."

The permanent population of Coomassie was about 15,000 souls, and contained a large amount of wealth, consisting principally in golden heirlooms, ornaments of massive gold, which for generations the natives have treasured in secret places. It is located on a rocky eminence, consisting of ironstone, its greatest length being about a mile and a half. The king's palace was finely located, occupying a level area in the valley dividing the two eminences on which the town is situated. It consisted of a number of houses, with steep, thatched roofs, clustered together, and fenced around with split bamboo stakes, occupying an area 400 or 500 feet square. The Death Grove became an object of great interest. Countless skulls, piled in heaps, were scattered over a wide extent, and some forty decapitated bodies were seen in this great Golgotha—a terrible scene, appalling to the stoutest heart. It has been estimated that a thousand victims had been executed there annually—a terrible death-roll, since the founder of the present dynasty established his capital there in the middle of the eighteenth century. Probably full 120,000, at least, must have been slain in that grove.

The English were completely victorious in the contest, King Coffee and his forces driven from Coomassie, and the town destroyed. A treaty of peace was signed, in which the king was to pay the English 50,000 ounces of gold. This incarnate despot is described as a young man of about thirty-five, possessing some natural ability, arrogant and vain, and cruel beyond measure, claiming unlimited power over life and death. So little does he value human life that he frequently says, "by the slaughter of one hundred shall I be able to produce a thousand." He has three hundred wives, and it is death for a man to look at any of them.

The Basle Mission established a Christian mission here some years since, and one of the missionaries, Rev. Mr. Kuhn, was found there, sick with consumption, after faithful labor for his Master. It appears that the Gospel had not, to any extent, influenced the king or his subjects; but it is hoped the war taught him some wholesome lessons.

We come now to the story of Magdala. The war is in Abyssinia, under Sir Robert Napier, the British commander, and another African king, Theodore, bearing the assumed title of "Emperor Theodoros by the power of God." The king had become cruel, violent, intemperate and absolutely fiendish, and had imprisoned several British subjects, among whom were Mr. Cameron, the consul, and several missionaries and others, cruelly treating, and refusing to release them, though earnestly pressed to do so by the British government. Hence Sir Robert Napier was sent with an army to bring the Abyssinian emperor to terms.

The history of this war is graphically described by Mr. Stanley. On reaching Africa Sir Robert addressed King Theodore in the most friendly manner, giving the reason why war was declared against him, that he holds in captivity the British consul, Cameron, the British envoy, Rassam, and many others, in violation of the laws of civilized nations, and that unless the captives are released he shall proceed with his army against him. Theodore would not yield, and the war commenced. Mr. Stanley, who accompanied the expedition, thus describes the capital of Abyssinia: "Magdala was a town planted on the top of a mountain, about 10,000 feet above the sea level, amid gigantic mountains piled one upon another, grouped together in immense gatherings, profound abysses lying between, 2,000, 3,000, and even 4,000 feet deep—a region of indescribable wildness and grandeur. It was an almost impregnable stronghold, 400 miles from the point of disembarkation—a strange, weird country, full of peaks and mountains; and ruggedness lay between it and the sea." But this stronghold was reached. "The scenes which flanked the march bristled with rocks and crags; but they possessed the charm of novelty and picturesqueness, and the country was one of the most healthy countries on the face of the earth. The march was full of in-

teresting incidents, more especially as we drew near the end." A hard battle was fought, the king defending his capital with the utmost of his ability and resources, but the stronghold yielded to the British troops, and Magdala was fired and utterly destroyed. The king, seeing that all was lost, committed suicide; the captives were released, and the conquerors returned to the sea, flushed with great victory, having suffered but a very small loss. The battle is graphically described, and many of its incidents told with great effect.

The volume, to be appreciated, must be read, every page of which contains a romantic interest. It is written in the author's peculiarly racy, spirited, taking style, and no one commencing the volume will be likely to give up its reading till its last sentence is reached.

**PROF. TYNDALL IN A NUTSHELL.**

Prof. Tyndall's laborious address to the British Association may be readily summed up in the simple statement of a very old argument. An egg contains all the material necessary to form a chick. It holds also, for a time at least, the force requisite to construct the animal out of its component elements. The only thing needed is to set the formative process in action by the application of another form of force or motion, called heat. But this last must be supplied from without. The sum of Prof. Tyndall's researches is precisely analogous. He finds in matter "the promise and potency of every form and quality of life," just as the naturalist and the organic chemist find the organic materials of a chick, and the promise and potency to form one, within the eggshell. But neither the philosopher nor the experimentalist can go one step beyond the facts. They are wholly unable to explain the something from without, in whose absence neither an eggful nor a world of life can be called into a palpable existence. This is the point at which philosophy again arrives—the old point at which it has been arriving by various paths ever since the first effort to penetrate an inscrutable mystery. The Egyptians symbolized the difficulty, and their inability to surmount it, by offering the mysterious egg reverently to their gods. They laid the unsolved problem of the finite at the feet of the Infinite. Prof. Tyndall and the British Association might learn wisdom, without humiliation, from the ancient idolaters, and emulate their not ignoble submission. —*London Globe.*

**GENES.**

God enclosed the nations in the evangelical net of Galilean fisherman.

The Saviour did not become the Son of David until the princely glory of David's house had departed, and his descendants had come to the saw-horse. This was to show that the loftiness of this world must be brought low, if it would enter the kingdom of God. —*Gosner.*

Let the doctrine of the Cross be once made vital in the soul, then would there be no need of exhortation, alarm or threatening. In view of this or that judgment. It would be sufficient to say, "the Saviour died for me." If we are in trouble for our sins, and the hope of salvation vanishes, and the voice comes, "Christ has died and earned salvation for us," how the heart not only seizes but holds fast to the declaration! How the truth penetrates like a divine power into the soul, so that it can never be lost or forgotten! Then are our sins buried in the depths of the sea; they can no more tyrannize over us. Then we need sin no more. —*Gosner.*

Only by being made spiritual is a man capacitated for the apprehension of spiritual objects, such as God and divine things; and only by the energy thus obtained is he able critically to test, and spiritually to govern all the remaining portion of his being, as something inferior and subservient to the Spirit. —*Beck.*

It will be found in the end that the researches of right reason are directly in the line of faith's leading—that the scheme of Christianity as set forth in the doctrines of the Gospel is in accordance with true science—yes its very substance—and that religion passes out of the ken of reason only when the eye of reason has reached its horizon, and that faith is but its continuation, revealing to the devout worshiper the things that eye hath not seen, nor hath entered into the heart of man to conceive. —*Poor.*

Such is the power and wonder-working of God's Word, that it moves me to become an enemy to myself, and to empty myself of all that which best pleases my flesh; and to become a fool in this world, to give up the reputation of being a sagacious man, who moves on with the party of progress and stands upon the apex of the civilization of the time; and so pass into obscurity and contempt. —*W. F. Decker.*



## DOCTRINAL PAPERS.

## MATERIALISM.

BY REV. DANIEL STEELE, D. D.

[Concluded.]

"That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit."—JOHN III, 6.

The other extreme is that of the full indulgence of the animal nature. The Epicurean says, "the voice of desire is the voice of nature, and the voice of nature is the voice of God;" then glut every appetite, fill every sense with pleasure, make every cup overflow, and then drain it dry. "Carpe diem," says Horace, the gay Epicurean poet—seize the day, not for spiritual culture nor for moral duties, but for voluptuous pleasures. "Dum vivimus vivamus;" while we live, let us live, is the motto of the worshippers of pleasure. Between these opposite extremes of self-torture and self-indulgence, between Stoicism and Epicureanism, Jesus Christ steps forth, with pity for their follies and with a perfect cure for their ills. He rebukes both, and then shows a more excellent way. He inculcates not the least act of asceticism; not even fasting does He command, though He fasted forty days. Thus His example commends it as a means of grace to such as are able to endure so rigorous treatment. None but fanatics have literally cut off their own members because Christ, in forbidding sinful practices and habits, expressed Himself with Oriental strength of metaphor, "cut off thy right hand," etc. He cared for man's bodies as well as for their souls. Study His miracles, and you will find them nearly all relating to man's physical well-being. He healed the sick, made the blind see, the deaf hear; the cripple, who had hobbled into His presence, He made throw away his crutch, and go home with tripping footsteps. See His yearning tenderness toward the human body when He saw the multitude without bread, and had compassion, and exerted His omnipotence in the miracle of the loaves. Note His appreciation of the clay tennement in His doctrine of the resurrection of the body.

And yet, say you, He taught self-denial; but only so far as to secure the highest efficiency of the whole man, in view of his destiny as an immortal being. He bids His disciples deny themselves of what is injurious in itself or in its excess. The law of Christian self-denial is the moderate use of a lawful, the total abstinence from an unlawful or injurious thing. The law of Christian self-denial is found to harmonize with the laws of man's mental and physical nature. Christ forbids no more than the laws of health forbid in respect to the appetites. He seeks to direct us to a course of life which will secure our highest efficiency in doing the work of life, in the culture of physical, intellectual and spiritual powers. The sportsman denies to his race-horse certain kinds and quantities of food which would be detrimental to what he conceives to be the perfection of equine achievements—speed. So Christ, having in full view man's perfection and happiness, as a being of two worlds—time and eternity—having a heaven to gain and a hell to shun, simply puts us on race-horse rations. He trains us for our highest efficiency. He puts His forbidding hand upon particular pleasures, not because they are sources of enjoyment, but because they are sources of weakness and degradation, working defeat to His beneficent purpose to secure our highest perfection.

But the chief excellence of Christ's method of adjusting the conflict between the spirit and the flesh remains to be spoken of. It does not consist in crushing down the physical organism, but in reconstructing its spiritual inhabitant. That is the real man. This reconstruction is a change so great and radical that the boldest metaphors are employed to express it—a translation from darkness to light, an emancipation from slavery, a new birth, a new creation, a resurrection from the dead. That it is possible for the Great Spirit, which moved upon the face of the waters, transforming chaos into a world of order, beauty and life, to transfigure the human spirit from earthly tendencies to heavenly aspirations, no wise man will deny. If you ask how this marvelous change can be, you but repeat the childish question of Nicodemus. Men who are wholly ignorant of the essential nature of spirit do not appear to good advantage when, against overwhelming evidence, they assume the attitude of doubt or of denial of the changes which can be wrought in the human soul by the supernatural agency of the Holy Spirit. If we perfectly knew both the spirit of man and the Spirit of God, their inmost substances, capacities and energies, it might not be unphilosophical for us to express our opinion on the subject; but in our utter ignorance it is folly for us to dogmatize. Here is the region of mystery. Here we need the eye of faith, not of sense. Christ intimated that this mystery is not peculiar to the realm of mind; it pervades the world of matter. "The wind bloweth where it listeth," etc. This declaration refers the mystery of the new birth to a large class of mysteries which encompass every object of human knowledge. Matter itself is as great a puzzle as mind; and their existence and reciprocal action in one organic form is a greater mystery still. Every atom, insect, plant, is begirt with mysteries. We tread every moment on problems which have baffled the scrutiny of all the generations. Science is only a grouping of mysteries into classes. Sir Isaac Newton's great discovery, suggested by the fall-

ing apple, was only the classification of the moon with the apple, as both are bound by the same mysterious chain, which we must be content with naming, not with knowing—the power of gravitation. After philosophers have made this confession of ignorance, after science has stood for ages confounded in the presence of nature, she certainly appears very awkward when she intrudes into the deep problems of revelation, with the sneer of a skeptic curling her lip.

Yet this is what some intelligent and scholarly men are doing in our day. One would think that the unsolved problems of science would have troubled them so that they would be willing to take by faith great truths relating to spirit as well as those relating to matter. Yet they do not; and in their inconsistency, in their stubborn denial of all the operations of the Holy Spirit in the experience of Christians, I find a confirmation of Jesus Christ's divinity—the fulfillment of one of His prophecies. In His farewell address to His disciples He said, the Father will give you another Comforter, that He may abide with you forever, even the Spirit of truth, whom the world, the scientific as well as the vulgar world, cannot receive because it seeth Him not, neither knoweth Him. Do you not see this prediction verified every day? The philosophy denies the existence of every thing which cannot be tested by the senses. Men disbelieve the whole subject of Christian experience in regeneration because, with their fleshly eyes, they do not have ocular proof of the presence of the renewing Spirit. It is not enough for them to see the change wrought in the life and character of the converted man; they reject the entire testimony of their neighbors, attesting that they have passed through a spiritual transformation, simply because they neither see nor know the spiritual Transformer. The amount of weight and testimony thus discarded by unbelievers in every Christian community is surprising; for if there is anything bordering on the supernatural, it is the sudden and complete moral recovery of a human being long under the dominion of vicious propensities and habits, especially such as have yielded themselves as slaves to depraved bodily appetites. But there are instances of such wonderful moral recovery in almost every Christian Church. Such abounded at Corinth, the most licentious city of the Orient.

Let me lift up to your gaze to-day the photographs—the moral rages—of some of the Corinthian Church previous to their spiritual transfiguration. Mark the foul vices and damning felonies which disfigure their likenesses, as presented by St. Paul: "Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with man, kind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you." Why are they not so now? Why are they not held down in the abyss of filthy crimes by the iron chains of habit? Hear the answer: "But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus and by the Spirit of our God." 1 Cor. vi, 9-11. Look on this picture and then on that. The first looks like the photograph of a gang of city ruffians, thieves, bar room tipplers and brothel hunters, marched up to a police station to have their portraits taken before being sent to State prison, or banished from the city; the second picture is a group of saintly men, sitting in white robes, adorned with every virtue, and awaiting translation to the society of the angels and of just men made perfect, and of the holy Jesus, who is separate from sinners. What has made the difference? The new birth. How difficult for our temperance societies, with their solemn pledges, with the sympathy and support and encouragement they afford, to secure the permanent reformation of one poor victim of alcohol. He is anxious for deliverance; he tries to recover himself; seems to be almost saved; he has laid hold of the rope; he is lifted almost into the life boat, when he relaxes his grasp, and a receding wave carries him back into the irresistible current, which sweeps him down the Niagara of damnation. Why does Christianity succeed in like cases? Because it is not a human device, but a divine power; because it does not attempt to purify the stream, but to cleanse the fountain. It makes the man over into a new man by a miraculous change; it implants an entirely new spring of action as a motive force and as a restraint—namely, love towards God. This love being awakened in the soul by the inspiration of the Holy Ghost, the law of God becomes the rule of the life; the moral purposes, which had been feeble and vacillating, and easily overborne by the sinful appetites, are suddenly, wonderfully reinforced by this new principle of love-diffusing energy, regeneration energy, through the soul that was dead.

I am impressed with the conviction that modern Christianity is not the mighty purifier of society which she once was, because we are losing our firm hold by faith upon the converting power of the Spirit of God, and we are sinking down from this supernatural reliance to a reliance upon the appliances of civilization and of merely natural forces of society. It is a great fall from supernaturalism to the low level of naturalism; and yet every one of us is going down that steep descent. If we are losing faith in the Holy Spirit as the only effectual transformer of the human soul. The new birth is the

only miracle which is left to the Christian Church. Miracles in the world of matter have ceased, as attestations of the divinity of the Gospel; but miracles in the realm of mind God designed to be perpetuated from age to age—the standing proof Christianity is of God. The converting power present in the Church is the everlasting sign which God has written, in letters of living light, on the forehead of Christianity—the indisputable credenda of her heavenly origin. Isaiah lv, 13, "Instead of the thorn shall come up the fig tree, and instead of the brier shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign, that shall not be cut off." Let us, my Christian friends, by a patient study of the Gospel and of the history of the Church, and by earnest prayer, seek for a stronger faith in the Spirit of God as the regenerator and sanctifier of penitent and believing souls.

What can I say this morning to those who have not experienced the birth of the Spirit? I would impress on your memories, and ever more sound in your ears the solemn words of Jesus to Nicodemus: "Except a man be born again he cannot see the kingdom of God." Is there a soul here this morning who would ask the preacher how he may secure this transformation, how he may find this only gate to the kingdom of heaven? Gladly would I lead you to this gate; gladly would I say to you that the attitude of soul in which this change takes place is that of penitence and fasting, but a cessation from acts of sin. "Let the wicked forsake his way," etc. In this attitude the only condition with which you are to comply is to believe in the Lord Jesus Christ. This faith is not only an intellectual assent to the facts and doctrines of the Gospel, but it is a reliance on Jesus Christ. "I the chief of sinners am, but Jesus died for me." Is this all that I am required to do? The New Testament requires no more, unless your sins have taken the form of injuries inflicted on your fellow men. Then you are to make restitution so far as lies in your power, to evince the genuineness of your repentance.

There is only one hindrance to your regeneration—your sins; and these are no obstacle as soon as you give them up, and offer the publican's prayer, in the publican's spirit of humble trust in the pardoning mercy of God. Who is so foolish as to wish to keep his sins, and to carry so wretched a possession into eternity, as the only acquisition made in his earthly probation? for character is all that our spirits can carry through the gate of death into the future world. And this character will be a well-spring of joy or a fountain of bitterness through the ceaseless cycles of eternal ages. "Be not deceived; God is not mocked. He that soweth to the flesh shall of the flesh reap corruption (perdition); but he that soweth to the spirit shall of the spirit reap life everlasting."

## CORRESPONDENCE.

## NORWICH DISTRICT MINISTERIAL ASSOCIATION.

The semi-annual meeting of this Association was held at New London, beginning Monday, Oct. 20, Rev. W. H. Stetson, Presiding Elder of the District, in the chair.

After reports from the pastors, of personal experience and their charges, essays were read on the following topics, viz:—Praise Meetings, Their Significance and Use, by Rev. J. Gray and E. Fuller; Propriety and Expediency of Forming a Conference Church Aid Society, Rev. F. Newell; Lord's Prayer, Christ's Design as to Its Use, Rev. D. A. Jordan; Biblical Doctrine of the Resurrection of the Dead, Rev. A. Palmer; In What Sense Is the Bible Inspired? Rev. J. T. Benton. These papers were followed by lively and interesting discussions, in which Rev. R. W. Allen of the New England Conference, Dr. Daggett of the Congregational Church, and Dr. Foster of the Baptist Church, participated.

On Tuesday evening an excellent sermon was preached by Rev. J. L. Lovejoy, of Norwich—text, Jer. iii, 19.

On Wednesday evening a praise-service was held, directed by Rev. J. Gray, pastor of the Church.

Rockville was fixed upon as the place for the next meeting.

The following are a few of the reports from the pastors:—From Griswold Rev. S. Amidon reported about 20 conversions; Rev. J. Tregaskis returned from Hopeville several recent conversions, and reported the Church property considerably improved, and from Jewett City (a new appointment, with about 15 members in the village) a glorious revival in progress, some 50 having recently been saved, and others seeking Christ; at Rockville Rev. H. H. Martin had received 74 into full connection, 15 by letter, and many more were seeking Christ; at South Manchester Rev. W. E. Foster reported to improvements made in the church, and 10 had recently accepted the prayers of God's people; at Portland pastor Seavey stated that considerable improvements had been made, and several had sought and found Christ; Stamford Springs had been fighting the rum traffic, and pastor and people were rejoicing in a glorious victory, and many sinners were seeking the Savior; Rev. A. W. Kingsley, pastor at Burnside, reported a new organ placed in the church, and other improvements, at a cost of more than \$2,000, a good religious interest prevailing, and souls being saved; at South Glastenbury, Rev. E. F. Smith reported the church is being repainted and otherwise improved, a work that

was greatly needed, and a good religious interest was prevailing; at E. Glastenbury the vestry has been resented, painted, and new chandeliers placed in both vestry and auditorium, and several were seeking the Lord; at New London Bro. Gray reported some 40 as having been saved and added to the Church; at Danielsonville, Rev. G. E. Fuller pastor, a new organ has been placed in the church, but best of all, the Church is enjoying a blessed work of grace; at Willimantic pastor Miller reports that the Lord is powerfully at work, many recently having found Jesus, and others seeking.

These are only specimens of the reports given; others were equally encouraging; so that the HERALD readers will see that Methodism in Eastern Connecticut is not dead, but is making successful assaults on Satan's kingdom.

JOHN OLDHAM, Secretary.  
East Glastenbury, Oct. 29.

## A GOSSIPY LETTER FROM BIDEFORD, ME.

MR. EDITOR:—While you may have no taste for, and no need of, flattery, yet, as a timely word of encouragement may do any honest worker good, permit me to say that the HERALD was never more popular among our people than now. There is a variety, freshness, healthfulness and boldness about it that is refreshing and invigorating. I shall try for a large addition to my list of subscribers.

You will be glad to hear that the interest in the temperance reform continues unabated in the cities of Saco and Biddeford. Our largest halls are filled to overflowing, and more than two thousand have signed the pledge. Among the number are several rum-sellers, many hard drinkers, and still more of the moderate drinkers.

Besides these large public meetings, which are held under the auspices of the reform clubs, each of these cities has a Ladies' Temperance Aid Society. They hold a weekly afternoon meeting for prayer and conference. They also have committees to visit saloons, look after the needy, etc., etc. A new and strong impulse has been given to the cause in Portland; and from all directions calls are coming for help to the reformed men, and those associated with them in the two cities.

Our people were specially afflicted when we announced from the pulpit the death of Dr. Eddy, who had so recently stood in this same pulpit, and advocated, with such an array of facts, such clinching logic, such pungent appeals and thrilling eloquence, the cause of missions. He greatly endeared himself to our people during his brief stay; and it is to be hoped that his masterly and almost unequalled address at our Conference will long ring in our ears and move our souls.

I will add, as a matter of much interest to us, that on this same mournful Sunday Rev. F. A. Goodwin, of this city, whose appointment to India was among Dr. Eddy's last labors, was with us; and there was a combination of circumstances which rendered his excellent sermon, and his relation of personal experience in the social meeting, peculiarly impressive and profitable. The brethren and sisters showed their appreciation of his spirit of consecration and sacrifice by making up for him a generous purse; and as they brought forward their offerings many fervent benedictions were heaped upon the youthful missionary, and many a falling tear showed how deeply their hearts were moved.

Brother N. C. Clifford has been with us a few days, soliciting funds in aid of the new church at West Waterville; and he met with cheerful responses, to the amount of \$130 in money, with some additional pledges. This is a noble enterprise, and Brother C. deserves the sympathy, praise, and hearty co-operation of his brethren, in the Conference and out of it.

Extensive improvements are making on the camp-ground at Orchard Beach. And by the way, Mr. Editor, I am glad to see that Brother Mark Trafton has conscientiously scrupled in reference to attending modern camp-meetings because cigars and such things are sold there.

Sunday, November 1st, was a day of much interest to our Church here. On that day six were baptized (making eighty-four since Conference), and sixty were received into full membership. At one time, a little more than six months ago, I invited those who would like to join us on probation to come to the altar, and just sixty came forward. We explained to them, as well as we could, their duties and privileges as probationers. It is an interesting coincidence that the same number were received in full at one time. All but four joined from probation, and among them were six men, with their wives. I am glad to say that these were nearly all the fruits of the great revival last Spring, in which we were led by our dear Brother, C. J. Fowler.

The Church is crying for another baptism of power, and another harvest of souls. May God grant it. Amen.

A. S. L.

## BURNSIDE, CONN.

The society at Burnside, Rev. A. W. Kingsley pastor, have recently repaired their church and vestry. New lamps, carpets, cushions, pulpit furniture, pipe organ (from the manufactory of George H. Ryder of Boston) in an alcove at the rear of the pulpit, a new arrangement of the pews and also for the choir and chorus on either side of the pulpit (so as to lead the congregation in singing the praises of God), are the principal improvements in the auditorium. In the vestry the walls have been improved

and the room reseated with good settees. All is in good taste, and the church presents a neat and attractive appearance. The live pastor and whole-souled people have done themselves credit in this laudable undertaking.

Wednesday, the 14th, at the re-opening of this church, was a red letter day in the history of Methodism in Burnside. The morning service, the sacrament of the Lord's Supper, and the feast of love following, were very impressive, and will be long remembered by those present. It is to be hoped that it will prove for the society a starting point for a new life of usefulness and power.

A bountiful collation was provided in the vestry by the ladies for the guests present, to which they did ample justice.

In the afternoon Rev. Henry D. Robinson of North Manchester, preached a good, clear, practical sermon, from Romans xiv, 17. "For the kingdom of God is not meat and drink," etc.

In the evening Rev. C. D. Hills, of Worcester, Mass., preached an excellent sermon from Matthew xxviii, 18: "All power is given unto Me, in heaven and in earth," followed by a short praise-meeting. Thus closed the exercises of a day never to be forgotten by the Methodist Episcopal Church in Burnside.

ROBERT CLARK.

Hazardville, Conn., Oct. 16, 1874.

A NOTORIOUS IMPOSTOR.  
Crimes Charged Against Him—His Deceitings—His Description.

The case of Copeland, the irrepressible impostor, ought to be published in every religious paper in the land. Clerical villains are getting to be about as frequent as angels' visits, but not half so agreeable.

The Burlington District preachers have recently had a curious clerical sensation, that shades all former pious frauds in these regions. A brilliant pulpit light suddenly flashed forth, at camp-meeting and in the churches, on the lecture platform and at the preachers' association, and as suddenly vanished from the sight of the deceived saints under more than suspicious circumstances. And this is the substance of the story: About the middle of August last a clerical-looking man, claiming to be a Methodist minister, called on your correspondent to find some vacant pulpit needing to be supplied till Spring, when he proposed to join the Troy Conference, saying he was a native of Western N. York, but had belonged to the Georgia Conference of the Church South nine years, buried his Southern wife last January, and had come North to see his friends and seek work. He told his story with apparent candor and truth. We directed him to Presiding Elder Gregg at Brandon, to whom he presented a certificate of location, signed by the venerable Bishop Kavanaugh, and also presented correspondence from Bishop Jesse T. Peck, advising him to look for work till Spring in the Vermont Conference, with a letter of recommendation from the Bishop.

With his apparent candor and correct credentials, Elder Gregg, with some misgivings, sent him to Barton, near Vergennes, to supply the pulpit just made vacant by the transfer of Rev. C. H. Dutton to a professorship in Troy Conference Academy. At Barton Copeland at once stepped to the front, as a "wonderful smart speaker," and of uncommon originality and oratory; he was a Paul in the pulpit and a Gough on the lecture platform. In Burlington and in Montpelier he greatly pleased the people; with the multitude he was the star preacher, and captured the camp-meeting with his "witty puns and pungent tropes," with his charming comparisons and "spread eagle style," while some of the preachers and people were filled with indignation and disgust at his pulpit pedantic, base buffoonery and manifest self-conceit. His whole preaching tended to giggling rather than godliness; there was sensation, laughter and applause, and but little seriousness in thought, and few tears for sin. As a popular lecturer he quickly gained a wide notoriety—lecturing in the vicinity of Troy several times, and in other places with great eclat. His (?) "Chain Up That Dog," as a temperance lecture, was wonderfully taking with the thoughtful (?) masses, while "Snobs and Snobbery" made them wild with excitement.

Now this same Copeland, who cut such a snobbish swell, and swindled the people of Barton, deceived the saints and captured the camp-meeting, turns out to be an irrepressible impostor, and one of the vilest villains that goes unhung. The charge is made deliberately, with no mere presumption, but in the face of facts and proof positive.

At the Preachers' Meeting in Pittsford, the last of October, certain parties from Olean, N. Y., unidentified came in contact with him, explicitly him as an impostor who, by the name of Rev. Warren, had at Olean conducted a sensation as a camp-meeting preacher, and as a lecturer on "Snobs and Snobbery," but his sins in other places finding him out, and the officers seeking his arrest, he fled in haste to other parts. The papers in Buffalo and other places published him as an impostor and villain. About the same time was the Pittsford disclosure Elder Gregg was having correspondence with parties in Western New York and Pennsylvania as to him. The Presiding Elder of Danville District, Central Pennsylvania Conference, wrote a letter of particulars, described him, and sent a copy of his photograph, as true a likeness as light can make of him, which

was taken at Fall River, Mass., where once he has preached. But for this sudden disclosure at Pittsford, and his consequent alarm and ignominious flight, he would before now have been in the hands of the law.

These are some of the crimes charged against him: Instead of being a weeping widower, he has two wives living. At Cedar Rapids, Iowa, where he preached for a Methodist Society, with great favor with the people, he forged securities, drew \$10,000, and then fled with his money and another man's wife. At Indianapolis, where for a time he preached for a Unitarian Society, and was the star preacher of the city, after attempting murder he fled to avoid arrest. A few months after he was discovered in Parkersburg, Pa., preaching with great popularity to a Methodist congregation. He has preached for a time at Fall River, Mass., and at or near Wilmington, Del., etc., etc.

Probably he has sometime been a member of some Southern Conference. He has pulpit ability of no mean order, ready utterance, glowing imagination, and a superficial smartness that, with the masses, passes him for more than his real worth. His real name is L. F. Copeland, but he has been known as Rev. L. L. Copeland, Rev. Copeland, Rev. Warren, Ware, and other aliases. He is about 33 years old; says he preached several years as a "local," nine years in the Georgia Conference; has been president of a female college seven years, and has spent two years and a half traveling in Europe and Oriental countries. In height he is about five feet and eight inches, sandy complexion, hair and whiskers (minus the oil) nearly red, and quite curly, full but not long beard, gray eyes, erect in carriage and energetic in step; and with his clerical mien, saintly smiles and smooth speech deceives the saints, and would deceive the devil if a stranger to him. He is a dangerous fellow, and ought to be in prison for his crimes. Let him be sure his sins will find him out. Let the saints entertain strangers less to it they do not swallow them too soon; keep them on "six months' probation."

H. F. A.

Rutland, Vt., Nov. 20, 1874.

## MRS. DR. PALMER.

BY JAMES W. WILSON.

Her work is done, and she has passed into the courts above,  
To sing, with saints around the throne,  
The strains of perfect love.  
She sang those strains while on the earth,  
But not so sweet as now.  
While standing robed in heaven's light,  
With glory on her brow.  
She is not dead, but gone before  
Into the land of light,  
Where no sin spreads its dismal wing,  
And where there is no night.  
Sleep on, dear sister in the Lord;  
Thy life has been a beam,  
With all the fruits of holiness,  
Thy memory shall be green.  
Farewell, dear sister! thou hast gone  
From labor to repose;  
And who will be the next to go,  
We know not—but He knows.

## Our Book Table.

## LITERARY NOTES.

For the benefit of those of our readers who believe that Columbus is an altogether overrated person, we will give the conclusions of Prof. E. B. Anderson, in a little book entitled, "America Not Discovered by Columbus." He states that Bjarn Herjolfsen was the first European whose eyes beheld any part of the American continent; that Leif Erikson was the first pale-faced man who planted his foot on the American continent; that Thorwald Erikson was the first European who was buried beneath American soil; and that Snorre Thorfinsson was the first man of Eastern blood whose birth-place was in the new world. Thus, in a complete and cold-blooded way, does our latest scout of pet traditions trample on the claims of the Genoese discoverer.

Everest once remarked that the Yosemite Valley was the only thing he knew that came up to the *bug*.—Messrs. Thos. Nelson & Sons, of New York, have just published an English work, entitled "Dog Life." It is a most entertaining collection of stories illustrating the peculiarities of dogs, and the many different phases of canine intelligence. There is little else in the volume but the anecdotes, arranged under suitable headings, and no attempt to explain the wonderful but reliable stories of faithful and intelligent devotion. As a collection of anecdotes, we have seen nothing which is its equal for amusement and instruction. A number of excellent illustrations after Sir Edwin Landseer, one of the best friends of the dog who ever lived, are to be found in the work.—Mrs. Louise Chandler Moulton says the poem, "Old Simon Dole," to be found in Mr. Townbridge's recent volume, "The Emigrant's Story, and Other Poems," might properly be published by the advocates of women suffrage as a campaign tract. According to the author, old Simon's wife was a very patient Griselda, while old Simon himself was nothing of the sort. Any one who wishes can find a moral in the poem.—Miss Adeline Trafton's late novel, "Katherine Earle," has a number of incidents which identify it with recent events in American life. In the opening chapters is narrated the successful attempt to secure a hunted slave in Boston when the Fugitive Slave Law was in active operation, and outwardly obeyed, even in that centre of abolition sentiment. A little later are descriptions of a Southern boarding-school, just at the opening of the war, and then comes the forced flight, under cover of darkness, of those teachers who held fast to their loyal sentiments. Among the minor scenes is that of a family of foreign adventurers figuring on the boards of a country theatre, and the heroine setting for the nonce as one of the company. Miss Trafton has achieved quite a popularity by her other stories, and this last one has a simplicity and naturalness which are very taking.—"South Meadows," by E. T. Disoway, is a story of the good old times when witches raged and sorcerers imagined vain things. It is an historical romance, treating with all the quaintness of Puritan phylology many of the scenes of the Salem witchcraft. Cotton Mather, and other well-known characters of

that wild time figure in the story.—Dr. Holland's "Mistress of the Manor" has had a large sale, and may be considered to be a successful volume. Dr. Holland edits Scribner's Monthly admirably, and we believe his choicest thoughts and his best rounded phrases are to be found in the columns of that periodical. His most noteworthy writing, of late years, has taken the guise of prose, not poetry.—Two important illustrated books are just out: one from the establishment of Scribner, Armstrong & Co., is entitled "Travels Across South America," by Paul Marcoz, and the publishers say of it that "by far the most superior and most complete book of travel ever offered for sale in this country;" the other, published by James R. Osgood & Co., is Longfellow's "The Hanging of the Crane," and the publishers believe it to be "one of the most attractive gift-books ever offered to the public." These high estimates are fully justified by the works themselves, as any one can ascertain by inspection.—The following are some of the questions and answers which passed between Mark Twain and an "Interviewer," as detailed in the recent volume of "Lotos Leaves":—

Q. How old are you?  
A. Nineteen in June.  
Q. Indeed! I would have taken you to be thirty-five or six. Where were you born?  
A. In Missouri.  
Q. When did you begin to write?  
A. In 1832.  
Q. Why, how could that be, if you are only nineteen now?  
A. I don't know. It does seem curious, somehow.  
Q. It does, indeed. Who do you consider the most remarkable man you ever met?  
A. Aaron Burr.  
Q. But you never could have met Aaron Burr, if you are only nineteen years—  
A. Now, if you know more about me than I do, would you ask me something else?  
Q. Well, it was only a suggestion; nothing more. How did you happen to meet him?  
A. Well, I happened to be at his funeral, one day, and he asked me to make noise, and—  
Q. But, good heavens! if you were at his funeral, he must have been dead; and if he was dead, how could he care whether you were so polite to you, and that he was dead.  
A. I don't know. He was always a particular kind of a man that way.  
Q. Still, I do understand that at all. You say he spoke to you, and that he was dead.  
A. I did not say he was dead.  
Q. But wasn't he dead?  
A. Well, some said he was, some said he wasn't.  
Q. What did you think?  
A. I don't know. I was not a business! It wasn't any of my funeral.  
Q. Did you? However, we can never get this matter straight. Let me ask about something else. What was the date of your birth?  
A. Monday, Oct. 31, 1830.  
Q. You said at first you were only 19, and now you make yourself out to be 30. It is an awful discrepancy.  
A. Why, have you noticed that (shaking hands)? Many a time it has seemed to me like a discrepancy, but somehow I couldn't make up my mind. How quick you notice a thing!

—"Days Near Rome" is Mr. Augustus J. C. Hare's companion volume to "Walks in Rome."—"Whispers From Fairy Land" is Hon. E. H. Knatchbull-Hugessen's last volume of fairy fancies.—Mr. K. Tompkins, of New York, has recently begun the publication of a series of ten-cent classics. The first issue, gotten out in very fine style, is Charles Lamb's "Dissertation on Roast Beef." Other equally classic productions will appear at frequent intervals. They are prepared with a view to being bound when the series is complete.—Albert Mason, of New York, who publishes three editions of "Macaulay's Essays," is about to issue them in one volume, in clear and elegant typography, paper covers, uncut, at the unprecedentedly low price of \$1.50 a bound in cloth, in the elegant style of Mr. Mason's former editions, with a fine steel portrait of the author, the price is \$2.50. The same publisher has in press Prof. Wilkinson's Essays, which have obtained a very high reputation in the literary world within a few years—having been favorably compared with Macaulay himself by competent critics.

SOME HOLIDAY BOOKS.  
Probably more books will be sold, the coming holiday season than almost ever before; but the great majority of them will not be what are usually called holiday books. Standard works and popular publications in tasteful bindings will figure largely among the gifts of the Christmas coming. Yet there are not a few who will welcome any really choice books in which the artistic element is so conspicuous as to lend new and valuable impulses toward manhood and womanhood, if Miss Larcum's "Songs," with their fitting pictures, were sung and enjoyed in them. There is so much of the real Christmas spirit in this book that it is especially suited to the Christmas season.

Among the books promised before the holidays are several made up largely of heliotype reproductions of engravings. The leading work in this line is a volume of Raphael pictures and another of Titian's celebrated engravings, after frescoes by Correggio and Parmegiano. The former contains twenty-four plates, engraved after five paintings by Raphael, which represent the "Visitation" (of Mary to Elizabeth), "The Holy Family," a second group of "The Holy Family" called "The Pearl," "The Madonna of the Fish," and "The Bearing of the Cross." It may be added, for the information of those not familiar with these engravings, that the five paintings are group. These are engraved in outline; then, in the subsidiary engravings, the separate figures of the group are represented. For instance, the first group depicts Elizabeth saluting Mary; the second, the Virgin Mary. Among these twenty-four pictures are some superb oil paintings, and some very remarkable engravings, after frescoes by Correggio and Parmegiano. The former contains twenty-four plates, engraved after five paintings by Raphael, which represent the "Visitation" (of Mary to Elizabeth), "The Holy Family," a second group of "The Holy Family" called "The Pearl," "The Madonna of the Fish," and "The Bearing of the Cross." It may be added, for the information of those not familiar with these engravings, that the five paintings are group. These are engraved in outline; then, in the subsidiary engravings, the separate figures of the group are represented. For instance, the first group depicts Elizabeth saluting Mary; the second, the Virgin Mary. Among these twenty-four pictures are some superb oil paintings, and some very remarkable engravings, after frescoes by Correggio and Parmegiano. 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# The Christian World.

## MISSIONARY DEPARTMENT.

### MEETING OF THE GENERAL COMMITTEE.

At the late meeting of the Missionary Committee at New York, the treasurer, Dr. Nelson, reported as follows:—  
Total receipts from all the Conferences, from Nov. 1, 1873, to Oct. 31, 1874, \$675,080.32—decrease from last year, \$5,766.32.

The disbursements for the foreign work for this period have been, \$243,077.75; for domestic missions, \$409,249.03; for incidental and office expenses (including the Missionary Advocate), \$50,998.48. Total disbursements, \$703,325.26.

There was a balance in the hands of the treasurer, Nov. 1, 1873, of \$240,880.80, and the receipts from that date to Oct. 31, 1874, made the amount of cash on hand at the beginning of the last fiscal year, \$717,144.12. On the 1st of Nov. of this year the treasurer had on hand a balance of only \$13,288.86, and a balance on letters of credit for foreign missions of \$135,104.18.

The appropriations for 1875, are as follows:—

Foreign Missions, Africa, \$9,000; South America, \$9,000; China, \$49,854; Germany and Switzerland, \$29,380; Scandinavia (Denmark, Norway, and Sweden) \$61,200; India, \$7,819.20; Bulgaria, \$9,600; Italy, \$15,600; Mexico, \$22,200; Japan, 21,300; Arizona, \$3,000; New Mexico, \$8,000. Total for Foreign Missions, \$314,853.20.

Domestic Missions, Welsh Missions, \$150; Scandinavian Missions, \$16,200; German Missions, 42,125; Chinese Missions, California Conference, 7,400. Total for Foreign Populations, \$65,975.

Indian Missions, \$3,500 (Michigan, \$900; Northern New York, \$350; Western New York, \$900; Wisconsin, \$250).

Annual Conferences, \$249,925. [The appropriations to the Eastern Conferences are as follows:—New England, \$2,100; Providence, \$1,500; Maine, \$1,500; East Maine, \$2,125; New Hampshire, \$1,500; Vermont, \$1,500.]

Miscellaneous Matters.—Contingent Fund, \$25,000; Incidental Expenses, \$16,000; Office Expenses, \$20,000; For Disseminating Missionary Information, \$12,000. Total \$73,000.

### CHURCH EXTENSION ANNIVERSARY.

The ninth anniversary of the Church Extension Society was held in the St. John's church, Brooklyn, N. Y., Nov. 12th, Bishop James presiding.

The annual reports of the corresponding secretary and treasurer were read by Dr. A. J. Kynette—in substance as follows:—

Receipts from Conferences, \$64,177.97; personal, \$97,741; interest, 6,813.05; property account, 571; bequests, 2,924.83; advertising, 180; loan fund, 6,894.80; loans returned, 6,815.45; annuity, 6,221.50; balance from 73, 1,327.71. Total receipts, \$66,800.10.

Disbursements.—Donations, \$34,146.17; bonds redeemed, 11,228.45; interest, 6,793.45; office and incidental expenses, 3,617.84; salaries and traveling expenses, 3,260.34; loan fund account, 17,475.60; balance Nov., 74, 15,227.95. Total, \$81,522.15.

A comparison with the receipts of the last year shows an aggregate increase on general account, of \$9,820.99, and an aggregate decrease on loan fund account, of 20,371.70.—Total decrease, \$11,050.71.

Churches have been aided during the year as follows:—By donations alone, 125; by loans alone, 28; by donations and loans, 27—in all, 180.

During its nine years of active work, ending November 1, 1874, the Board has collected and disbursed \$804,763.94, of which \$200,541.03 belong to the Loan Fund, from which Churches are aided only by loans. Of this Loan Fund \$33,335.35 have been returned to the treasury and released to other Churches.

The Board has aided, in all, 1,385 Churches, most of them by donations, many by loans, and some by both donations and loans. The total number of our Methodist churches is 15,000, of which 5,000 have been built within the last nine years, so that about one fourth of all our churches, and more than one fourth of all the increase since our work began, have received aid from the Board.

RECAPITULATION. Foreign Missions and Exchange, \$308,853; Domestic Missions, \$409,249.03; Total, \$718,102.06. Decrease for 1875, \$130,346.

### STATUS OF CATHOLICISM.

That our readers may more vividly appreciate the necessity that is upon us for increased zeal in the great work of missionary effort, and especially in our aggressive work, we take the following from a correspondent of the *Catholic Review*. It deserves the most careful attention from all who love to see the "truth as it is in Jesus" prevailing everywhere, rather than the senseless mummeries of the Papacy. Says the *Review*.—

"The first mass ever said in New York was celebrated in the year 1782, in a loft over a carpenter's shop near Barclay Street, then a suburb of the city. In 1786 the first church was built, and the whole State of New York contained only 300 Catholics. In 1808 the first see (Baltimore) was established by Pius VII. In a word, less than seventy years ago there were not more than 100,000 Catholics, if so many, in the United States, while to-day there are 10,000,000. Then, there was but one Mass; to-day there are 64, and 500,000 Catholics. Schools, churches, cathedrals, colleges, convents, hospitals, houses of refuge, free libraries, and every manner of Catholic institution are to be seen there in abundance, and go up in a style of unequalled grandeur and solidity, owing in great measure to the proverbial generosity of the Irish, and in no small degree also to the character and constitution of the American hierarchy.

The Bishops of the United States, as a rule, are young, enlightened and energetic, conspicuous for knowledge of the world and its ways, no less than for zeal and piety; proud of the free institutions of the free land in which they live; jealous of its fame, confident of its resources; hopeful of its future glory; devoted to its people, with whom they freely mingle; thoughtful, traveled, hospitable, and kind; wholly free from consequential airs and self-importance, nor willing at any time to take public part in the struggles of political factions, except when fairly certain of success, and when the obvious interests of holy Church call for their interference. These are the men, and such are they, who have made the American Church what it is now, the hope and the consolation, as it will be, at no distant day, the strength and glory of the Holy See.

The Church is flourishing in Canada also. In Australia, and the Islands of the South Seas, with which I am more or less conversant, the progress of Catholicity is only not less remarkable than in the United States. In Australia alone there are three Archbishops and ten Bishops; whereas there was not even one at the beginning of this century. The bishops, who are chiefly Irish, in heart and soul and spirit, are second to no body of ecclesiastics that I know of.

And even nearer home, what do we see? At the other side of the waters which separate us from the soil of Britain, the 'second spring' of Catholicity has set in. Fifty years ago who would have dared to think that the Catholic Church in England would be what we know her to be now? There cannot be fewer, it is thought, than three millions of Catholics in England. The prejudices of three centuries, like the centuries themselves, are either dead or dying out."

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### UNIVERSITY OF MODERN LANGUAGES.

The trustees of the University of Modern Languages at Newburyport, Mass., at their meeting held recently at their office in Boston, No. 40 Washington street, received a communication from the Boston Board of Trade inviting them to present its claims to the merchants of Boston.

The institution appeals largely, also, to the religious sentiment of the various Churches, on account of the facilities it offers for the education of missionaries, all the principal living languages of the world being taught within its walls by native teachers. Such an institution has long been meditated on this side of the Atlantic, and surely no educational establishment has ever been founded with nobler purposes or broader views of usefulness than this.

Rev. D. T. Fiske, D. D., of Newburyport, is president of the trustees, and may be regarded as the head of the institution for the time being.

The new university is not sectarian in its character, as proved by the fact that clergymen of various denominations are connected with it. Dr. Fiske is of the Congregational Church; Rev. Dr. Stockbridge, an active and prominent member of the board, is also widely known as an eminent Baptist clergyman, lecturer, and educator; Rev. Mr. Dalton, of Portland, Me., also a trustee, is an able and influential clergyman of the Episcopal Church—all representatives in the denominations of which they are severally members.

Charles H. Coffin, esq., president of the First National Bank of Newburyport, has been elected treasurer, and Colonel James W. Preston secretary, of the corporation.

CHARLESTON, S. C., Nov. 1874.—I have just perused Rev. Mark Tarleton's "Camp-meeting Forty Five Years Ago," and heartily endorse every line written. To hear such sermons is a rarity, and to witness such scenes equally rare. Now, if any of the brethren are willing to enjoy such hospitality, and under such a shed, etc., just come to South Carolina, and go with me to St. Mark Camp-ground, the fourth Sabbath in August next (God willing), and you will see the scenes of forty-five years ago enacted over, and yourselves enjoying the same. I'll guarantee that there will be no want of attention, for the good sisters are only too ready to accommodate God's messengers, upon the principle that "the laborer is worthy of his hire." It is much to be regretted that the sale of religious doggerel is permitted, but we have no boarding-house, nor "nice corner lots for sale." It is our ground, and, as fully observed, "a church for the time being."

I've been waiting to witness your advanced meetings, but will be content to stay at the old-fashioned place.

Yours, in the field,  
BENJ. L. ROBERTS.

The Illinois Congregationalist's last year put more money into the Home Missionary Society than they drew out, and are called on to hold their own the coming year, though it cost them an effort. Their field superintendent, Rev. J. E. Roy, reminds them that they cannot depend on large legacies and donations such as helped them heretofore, as these are very uncertain sources of income.

# Commercial.

## BOSTON MARKET.

### WHOLESALE PRICES.

Nov. 30, 1874.

Wheat—Super, \$1.25 @ 1.27; extra, \$1.28 @ 1.30; No. 1, \$1.29 @ 1.31; No. 2, \$1.26 @ 1.28; No. 3, \$1.24 @ 1.26; No. 4, \$1.22 @ 1.24; No. 5, \$1.20 @ 1.22; No. 6, \$1.18 @ 1.20; No. 7, \$1.16 @ 1.18; No. 8, \$1.14 @ 1.16; No. 9, \$1.12 @ 1.14; No. 10, \$1.10 @ 1.12; No. 11, \$1.08 @ 1.10; No. 12, \$1.06 @ 1.08; No. 13, \$1.04 @ 1.06; No. 14, \$1.02 @ 1.04; No. 15, \$1.00 @ 1.02; No. 16, \$0.98 @ 1.00; No. 17, \$0.96 @ 0.98; No. 18, \$0.94 @ 0.96; No. 19, \$0.92 @ 0.94; No. 20, \$0.90 @ 0.92; No. 21, \$0.88 @ 0.90; No. 22, \$0.86 @ 0.88; No. 23, \$0.84 @ 0.86; No. 24, \$0.82 @ 0.84; No. 25, \$0.80 @ 0.82; No. 26, \$0.78 @ 0.80; No. 27, \$0.76 @ 0.78; No. 28, \$0.74 @ 0.76; No. 29, \$0.72 @ 0.74; No. 30, \$0.70 @ 0.72; No. 31, \$0.68 @ 0.70; No. 32, \$0.66 @ 0.68; No. 33, \$0.64 @ 0.66; No. 34, \$0.62 @ 0.64; No. 35, \$0.60 @ 0.62; No. 36, \$0.58 @ 0.60; No. 37, \$0.56 @ 0.58; No. 38, \$0.54 @ 0.56; No. 39, \$0.52 @ 0.54; No. 40, \$0.50 @ 0.52; No. 41, \$0.48 @ 0.50; No. 42, \$0.46 @ 0.48; No. 43, \$0.44 @ 0.46; No. 44, \$0.42 @ 0.44; No. 45, \$0.40 @ 0.42; No. 46, \$0.38 @ 0.40; No. 47, \$0.36 @ 0.38; No. 48, \$0.34 @ 0.36; No. 49, \$0.32 @ 0.34; No. 50, \$0.30 @ 0.32; No. 51, \$0.28 @ 0.30; No. 52, \$0.26 @ 0.28; No. 53, \$0.24 @ 0.26; No. 54, \$0.22 @ 0.24; No. 55, \$0.20 @ 0.22; No. 56, \$0.18 @ 0.20; No. 57, \$0.16 @ 0.18; No. 58, \$0.14 @ 0.16; No. 59, \$0.12 @ 0.14; No. 60, \$0.10 @ 0.12; No. 61, \$0.08 @ 0.10; No. 62, \$0.06 @ 0.08; No. 63, \$0.04 @ 0.06; No. 64, \$0.02 @ 0.04; No. 65, \$0.00 @ 0.02; No. 66, \$0.00 @ 0.00; No. 67, \$0.00 @ 0.00; No. 68, \$0.00 @ 0.00; No. 69, \$0.00 @ 0.00; No. 70, \$0.00 @ 0.00; No. 71, \$0.00 @ 0.00; No. 72, \$0.00 @ 0.00; No. 73, \$0.00 @ 0.00; No. 74, \$0.00 @ 0.00; No. 75, \$0.00 @ 0.00; No. 76, \$0.00 @ 0.00; No. 77, \$0.00 @ 0.00; No. 78, \$0.00 @ 0.00; No. 79, \$0.00 @ 0.00; No. 80, \$0.00 @ 0.00; No. 81, \$0.00 @ 0.00; No. 82, \$0.00 @ 0.00; No. 83, \$0.00 @ 0.00; No. 84, \$0.00 @ 0.00; No. 85, \$0.00 @ 0.00; No. 86, \$0.00 @ 0.00; 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**ZION'S HERALD.**

THURSDAY, DECEMBER 3, 1874.

**CALL FOR MISSIONARIES.**—The winter term of Bethany Institute for Women's Christian Work, 60 Second Avenue, New York City, is now commencing. This Institute affords an opportunity for ladies who feel called to missionary labor to test themselves, and secure the useful experience before entering permanent fields, by a year's actual work under favorable circumstances, accompanied with lectures and instruction. This Institute has many more applications from Churches and societies for workers than it can supply. It also has several vacancies where well qualified ladies can enter upon the work, and be sustained. Will not some of the young ladies of New England, whose hearts are drawn to Christian work, respond to this call by addressing for circular the Superintendent, Rev. A. G. Bullfinch, at above?

Will not pastors call the attention of suitable persons in their Churches to this opening for missionary labor? "The harvest truly is plenteous, the laborers are few."

The seventh anniversary of the Freedmen's Aid Society was held on the 19th ult., at the Arch Street Methodist Episcopal Church, Philadelphia, Bishop Wiley presiding. Dr. Rust, the Corresponding Secretary, presented an abstract of his report, which we hope to insert next week. Bishop Andrews and Gen. C. B. Fisk delivered excellent addresses, the audience was large, and the effect of the meeting grand. The Tennessee sang with spirit and enthusiasm, and won the applause of the people. This Society never had so warm a place in the hearts of our people as at the present. It is doing a noble work.

**WORKING FOR JESUS.**

When the day comes, in which Christians generally will be found working for the Master in seeking the salvation of men, the Church will be in some respects a different body from what it is now, and the conversion of the world will be at hand. Referring again to the Methodist "General Rules," to which we recently adverted on a kindred subject, we note their saying, "It is expected of all who continue in these Societies that they should continue to evidence their desire of salvation, secondly, by doing good . . . as they have opportunity, doing good of every possible sort, and as far as possible to all men—to their souls, by instructing, reproving, or exhorting all we have intercourse with." This is the confession of the Church as to ordinary Christian duty. Unquestionably the natural direction for such efforts is in persuading sinners to come to repentance, and encouraging all who have entered the heavenly way to press on faithfully to the end. And one of the first things to which a young convert applies himself is the leading some other person to turn from sin and seek his soul's salvation, proving that the legitimate, spontaneous work of a saved soul is to get others saved. It is an important question, and as serious as important, why this desire and effort do not continue to the end of life.

The work of Jesus on earth and in heaven was, and is, the salvation of men from sin. The promise of a Redeemer was for this. The economy of God's administration for forty centuries was to get the world in a condition in which the promise might be fulfilled, and the Christ might come without a prospect of failure. The incarnation was for this. "Christ Jesus came into the world to save sinners"—"to seek and save that which was lost." This was His errand. For this He died and rose, and went up on high. For this He is Intercessor. For this He has sent the Comforter, and instituted His Church with all its appliances. The whole Gospel plan is arranged for this one end, and to effect its consummation He has called His Church to be laborers together with Himself, entrusting them with the message of salvation to all mankind. Highly significant on this point are a few of the closing words of the whole canon of Scripture, as if the Lord Jesus were striving to sum up in a word the whole design and purport of the entire revelation of God to men: "And the Spirit and the bride say, come. And let him that heareth say, come. And let him that thirst come, and whosoever will, let him take the water of life freely." The blessed and perfect freeness of the Gospel invitation could not be more adequately set forth. So earnest is our Lord in its publication that He would have even every one that hears of it to repeat it to his neighbor; but it is the office and work of the Holy Spirit and the Church, of the Church as truly as of the Spirit, the Church uttering aloud what the Spirit is saying within the soul, to publish the call.

What is the Church? The officers of the body? or the body itself? The ministry specially sent? or the men and women whose names are enrolled upon its records? As we have things ar-

ranged, some are of necessity called to more prominent labors than others, as has always been the case; but unhappily it has fallen out that the great body of the membership of the Church held themselves practically absolved from all obligation to employ any personal effort for the conversion of sinners. It is pretty much as if the great business and duty of Christians were to get their own souls saved. They do, indeed, give of their money for building and circulating books, for sending other people with the Gospel to those destitute of it, and for sustaining Sunday-schools in which others shall labor and teach. Many of them pray daily, "Thy kingdom come," and in the missionary prayer-meeting they pray for the conversion of the world. All this they ought to do; but, having done it all, unless they go further, and seek by personal utterance of the call, and by personal efforts with individual men and women, to bring sinners to the Saviour, they fall short of doing the real work which the Master has given them to do.

Our statements are bold ones: They may be sweeping, but they are not censorious. Painfully impressed as we are, that the large multitude of professed followers of Jesus are omitting the one great thing which is necessary in order to a speedy and triumphant victory for Christ, we would point out to them the truth and the true path, and say some word which shall arouse the thousands who will read our utterances to open their hearts and their lips for our common Lord. He does not often convert men except as His people are awake; and sinners do not often come to Him, even in times of revival, without the personal intervention of Christians. If they awake and pray for sinners, He hears and sends the Holy Spirit, who says Come, but at the same time expects them to go to sinners as His representatives, with the same call, "come." The Christian who intercedes with Christ for men, must himself go to men and intercede with them for Christ.

There is a strange timidity which influences to silence—strange, we mean, considering the rights of the case, and yet not strange if we look only at its grounds. We shall but speak the experience of numbers when we say that after their conversion they were zealous and active for a time, and led a few of their friends to the cross, until they observed that older members of the Church did nothing of the kind, or, perhaps, were told by some cold-hearted brother, who knew not what he was doing, and had much better been saying his prayers, that they were too forward in their zeal, when they ceased their labor, and ere long lost its spirit, and at the same time a measure of their love and faith. We shall but say aloud what many feel, when we point to the consciousness that one great reason for silence is too little love of Jesus. If their hearts were filled with His love, would they, could they, hold their peace? Will not the heavenly baptism unlock and open sealed lips as well as warm cold hearts? Brethren beloved! brethren and sisters who have not for years besought their children to flee the wrath to come; friends who have passed by their neighbors' associates! teachers who seldom appeal to their pupils! young men and maidens who talk with their associates on all things but religion! in the day of judgment that is coming shall you not have one soul to present to the Master saved by your instrumentality? One star in your crown of rejoicing? It is time for us to arise, for our Lord calls us, "Son, go work to-day in my vineyard."

**THE SWISS CHURCHES.**

There is just now a supreme confusion in ecclesiastical matters in Switzerland, both in the Protestant and the Catholic camps. The new Democratic Constitution, so fully ratified at a recent election, claims for the Swiss the right to order their religious matters according to their own taste, without foreign interference or jurisdiction in any way. And the general desire of the liberals of all confessions is to have National Churches of different complexions, so as to satisfy all the people. But practically they find this a very hard matter to carry out, and they are now engaged in endeavoring to extract order out of chaos. The right of initiative to reforms resides in the representative bodies of the various Churches, which are to make their suggestions to the cantonal councils, and a committee from all these will make a final decision as to the ultimate form of Church laws and constitutions.

In this sense the cantonal council of Zurich has just received a programme from the Synod of that district, suggesting regulatives to guide the relations between the Church and the State and the school. This scheme runs about as follows: The National Protestant Church is to comprise all the inhabitants of the reformed faith who do not expressly withdraw from the connection, and the right of voting is to be based on the same platform as that for civil affairs. Each parish is to elect its own officers, high and low, be responsible for the construction of its own houses of worship, as well as for the support of the parsonages, schools and burying-grounds; and for the expense thereby incurred all taxable inhabitants must contribute. The pastors are to be elected for six years with a fixed salary, and after that period to be confirmed in their position, or withdrawn. The Church council is to consist of seven members, five from the Synod and two from the cantonal council, and the Synod, which hitherto was

confined to the clergy, is now to be the result of a free popular vote, in which two thousand souls of the reformed population will send a representative. It has charge of all ecclesiastical affairs, but its proceedings are subject to the approval of the cantonal council.

Now it will be quite easy to perceive that such a programme will be unsatisfactory to a great many, notably to the conservative Christian men, who are not yet inclined to make a Church constitution so democratic that a man may vote for or against it simply because he lives within certain bounds, and in his youth was registered and confirmed in it. The result is a good deal of trouble, and a great many other projects to satisfy the disaffected. What all seem to want is, the independent existence of the Protestant Church within the bosom of the State Church; and in this we opine they will be gratified on the advent of the millennium. The conservative Church party seems in no way inclined to give up its hold on the State, in which it has hitherto been a power, and even the liberals fear to cut loose from the State, because of the difficulty of running their machine without State subsidies.

To thoughtful men there is but one way to preserve true religion in this conflict of opinions, and that is separation, full and complete, from all dependence on the State. But neither party dares now wish to make this suggestion; to this end, however, it must finally come. A few years ago the question was discussed in this line at convocations at Geneva and Neuchâtel, but the divergence of views was so great that neither faction could consolidate on a resolution to that effect. The Protestants of Switzerland are largely frightened from this policy now because of the threatening attitude of the Romish Church. It is believed that if this be not strictly controlled, that it will fall entirely into the hands of the Vatican, which even now assumes to have sovereign right as to the appointment of Church officials, and over the consciences of the members.

If free play is given to the Protestant Church, the Catholic will demand the same; and the Catholic Church in the land without control would be so aggressive and exacting that nothing short of supreme power, even higher than that of the local authorities, would satisfy it, in witness of which some of the disputants are quoting the aggressive and selfish policy of the Romish Church in another Republic, where it is allowed full sway! Therefore all parties for a time reject the project of a perfectly free and independent Church, because they think they cannot afford it in the first place, and of its possible danger in the second.

The trouble in both the Catholic and the Protestant Church in Switzerland is the impossibility of reconciling such bold contrasts as now exist within their organization. A programme so broad as to suit the liberals will of course disgust the conservatives, and vice versa. The one which we have above quoted was so distasteful to the Old Church, that they sent in a mass petition against it, sustained by the signatures of over ten thousand citizens. The council, undecided as to what was best to be done, put it to the vote of the people, and in fifteen thousand votes there was a bare majority of sixteen for the liberals, indicating so even a balance of opinion as to necessitate the formation of two State Protestant Churches. And to this will for a period probably come—two Protestants and two Catholic State Churches. And such organizations would soon degenerate into political machines, as we may learn from the enterprise of Father Hyslop, who found his free Catholic Church becoming a refuge for free-thinkers of all shades, who, under the guise of religion which they did not possess, were furthering their own political projects. The whole question is a knotty one, to which the Swiss Republic is welcome.

**FOREIGN CORRESPONDENCE.**

LEIPZIG, Nov. 8, 1874.

I remember that when I was still in the land of the eagle and the stars and stripes I had a great curiosity, and a curiosity which was always unsatisfied, to learn some of the details of German student life. It was very easy to find learned (and valuable) essays upon the relative merits of the American and the German systems of higher education; it was easy to find general and yet interesting accounts of their most celebrated German professors and their works; and occasionally I have met with a rather more detailed report of a visit to one of these earnest, devoted workers in the cause of human enlightenment. But when it came to a description of the daily life of the students; of their conduct, under the total absence of restraint; of their relations with the professors; of their social relations with each other—to these, and many similar questions, I have sought in vain for an answer. The cause is obvious. These involve matters of every-day occurrence—matters which seem, after a few repetitions, to be of little or no importance. Trusting that among your readers there may be many who have sought for answers to these same queries, I will attempt an account of the opening of the winter semester, or term, 1874-5, at the University of Leipzig.

Monday, Oct. 19, was put down in the catalogue for the lectures to commence. This catalogue is a far more formidable document than its name implies, and differs in almost all respects from those of our own colleges. In the first place it contains none of the students' names; there is, I believe, another document published, which contains such a list; but

it is necessarily imperfect, since there are many men in business in the city who attend the public lectures alone, whose names are often not known to the authorities of the University, since in their case matriculation is not necessary. The catalogue contains only the names of the professors, and the subjects upon which they are to lecture; and remarks upon the salubrity of the climate, the size of the library, and the extent of the arrangements for scientific work and experiment, are omitted—in short, the University authorities are far behind the times in their appreciation of the advantages of advertising.

The faculty consists of some one hundred and fifty instructors, and they have no slight task to so arrange the names and subjects to enable each student to find just what he wants with the least difficulty. This is accomplished by three separate arrangements. The first is an arrangement in the order of subjects: Theology, Law, Medicine, Philosophy. Under Philosophy comes (A) Philosophy proper, (B) Philology (including a) Greek and Latin, b) Oriental Philology, c) New Philology, (C) History and Geography, (D) Art Sciences, (E) Political Economy and Cameralistics, (F) Mathematics and Astronomy, (G) Natural Sciences. The next is an arrangement in which the name of each professor appears in immediate connection with all of the lectures he proposes to deliver. The third is an arrangement of the hours on which the lectures are to be given. At the head of the page appear the subjects in the order above stated; under them the hours of the day (from 7 in the morning to 10 at night); and under each hour the lectures which are given at that time, so that at a glance each student can see what lectures occur in his department at each hour.

In this catalogue, then, which I have described at perhaps too great length, the 19th of October was seemingly fixed as the date for the opening of the semester. Fresh from remembrances of Wesleyan's punctuality, I repaired at an early hour to the academic halls. They were seemingly deserted! A few lone-some-looking individuals were wandering, in an aimless manner, up and down the halls and court-yards. I was reminded of our own freshmen. Gradually the feeling stole over me that I too must look like a freshman—that in fact I was a freshman. I investigated the blackboards posted in the halls; there were a few scattered bits of paper tacked upon them, a few written in Latin, but by far the greater number in German, and in German script, difficult to read. German script, as a rule, is difficult to read; and when it is written by great men it becomes almost indecipherable to me. I was reminded of a matter of guess-work. The late Horace Greeley is said to have succeeded admirably in making each one of his letters look more like some other than like itself, but he missed a golden opportunity in not employing German script; with that he might have defied an army of proof-readers.

Having failed to obtain much satisfaction from these cabalistic notices, I proceeded to seek other aid. Approaching a particularly intelligent-looking young man, I asked him, in what I considered excellent German, if he could tell me whether Prof. Lipsius lectured that morning. He evidently failed to catch my meaning. I repeated the question, and he very politely requested me to say it in English. I said it in English; but he evidently didn't understand English any better than he did his own mother tongue, for he looked still blonder than before, and referred me to the "city directory." I always had a deep respect for a directory—always thought that, next to the dictionary, it was the most valuable book in any language; but the idea of finding out whether a professor lectured or not in the directory! that staggered my faith. I protested that I didn't want to know where he lived; I wanted to know if he lectured. O, in that case, I had better by all means go to the office; and in despair I thanked him, and went toward the office. I found out afterwards that "the office" had nothing to do with the matter, and am still wondering why the young man directed me there. I am sometimes tempted to think that he was a sophomoric.

Discouraged by this futile attempt, I had recourse to a friend who has already been here for a year. From him I learned that the so-called definite opening of the term is decidedly indefinite. The professors appear at any convenient time when they return from their vacations. They then write their little notices, giving the subjects of their lectures, the room in which each is to be held, the days of the week, and the hour of the day. To this is generally added the street and number of the professor's residence, and the hours between which he receives; for each of the professors has an hour, perhaps two, which he devotes to those students who may wish to converse with him upon those subjects which are in his special department. These notices are posted upon large bulletin boards in the principal hallway (each faculty having its own distinct blackboard), and around these the students gather, taking down upon slips of paper the data, hours, rooms, etc., necessary in the making out of a schedule for the week. Some of the lectures are given daily; others four, three, two, or even one day in the week.

The lectures are either public, private, and to be paid for; or private, and yet free. Of the first class I believe each professor is obliged to give one course each semester; but it is often so arranged that this free course is of no use without attendance upon some other (not free) course by the

same man. Since the salaries of the instructors depend, to a great extent, upon the number of their pupils, it is natural to expect special efforts to augment this number.

The second of the above-mentioned classes of lectures is by far the largest, and includes the most important in all departments. The third consists of lectures given, generally in the evening, before societies.

None of the professors whom I especially wished to hear having given notice of an early opening, I attended several theological lectures. The first was by Prof. Dr. Kahnis. As I entered the lecture-room, at the appointed hour, I found it half filled with a quiet, orderly set of young men—youthful, in fact, than I had expected to see—a large number of them smoking, while others busied themselves with attaching their cards to the desks, which thus became "balegts," and their property for that course of lectures. The desks are not separate, but run in long rows the length of the room; while behind each is a long narrow bench. At regular intervals are little holes for inkstands, and each student, on the morning of which I speak, had his "left," or roll of blank paper, before him, and his pen and ink ready to write after the dictation of the lecturer. At just quarter past the hour (for fifteen minutes is always allowed for changing of rooms and various delays) a short, thick-set man, with black hair, smooth face, and piercing black eyes, small, and rather set back in his head, walked briskly up the aisle. He was dressed in black, with a vest buttoned close up to the large white neckcloth, which was rather carelessly tied around his heavy throat. His subject was "Church History," and the little which I could understand was exceedingly interesting. His delivery is good, and his short, sharp, emphatic way of bringing out some special word or words reminded me forcibly of Prof. P. of Wesleyan. I should judge, from what I have seen and heard of him, that Prof. Kahnis is just such a genial, whole-souled, earnest man as our own professor. Throughout the lecture the most perfect order was kept; nobody seemed to be tired, and continually looking at his watch. When the professor entered he was greeted with loud applause, which was repeated as he closed.

A few days later I went in to hear Curtius, the great Greek grammarian, who had just returned, and was to open a course of lectures on Greek grammar that morning. He has the air of a great scholar, and is the ardent auditor in the University—one that will hold 200; and long before the hour it was full to overflowing, and many anxious hearers were standing. He is a great favorite; and as this was the opening of his 26th year of teaching, his desk was wreathed with the most beautiful flowers. Every time the door opened, heads were turned to see if it were the expected professor. There were many disappointments, but none of the mock applause or shouting which an American college class-room under such circumstances, except once. The room was very full, as I said before, and just before the bell struck the quarter two soldiers came in and walked up through the hall, looking for seats. At this there was some shuffling of feet (the recognized sign of disapproval), but it was soon overcome by the hisses of those who deprecated such ungentlemanly conduct. In a moment both doors were thrown open, and leaning on the arm of a friend, Prof. Curtius walked to the platform. As he entered every man stood, and remained standing till he had opened his address, and requested them to be seated. He spoke of the pleasure it gave him to feel that he had the sympathy of his old students, and so many new ones; said that when he first gave this course of lectures, as a private teacher in the University at Berlin, he had just three hearers, and was very glad to get so many. He spoke of the double position which a German professor occupies, that of a writer and that of a lecturer; and said that if he were called upon to choose between the two he would give up the book writing, and keep the free, warm, face-to-face life with young, eager students. He then went on to talk of the progress of the science of grammar, classical grammar, and said everything in the clearest, plainest way, giving many examples, and making the subject deeply interesting.

He is a man whose personal appearance is in no way remarkable, and would not strike you, if you saw him in New York or Boston, as a foreigner. He is rather bald, though not entirely so, his massive head being partially covered with short, gray hair. His voice is clear and ringing, and he speaks with great distinctness, and pronounces German with an excellent accent, which is a rare gift in Leipzig, for the Saxons themselves acknowledge the superiority of the Hanover pronunciation. This lecture is already as long as an old-fashioned sermon; so, for fear of exhausting your patience, I will wait until next time before telling you of student life.

DE.  
We are requested to call the attention of our Sabbath-school teachers and schools to the fact that every Saturday, at 2 P. M., in the Wesleyan Hall, a Union Bible class is held for their benefit. The hall will be filled at every session, and the enthusiasm created by the earnest and hearty method of conducting it by Rev. H. M. Parsons, is increasing.

Will the preachers who have taken the collection for the New England Education Society, please forward the funds without delay, to J. P. Magee, or W. F. Mallard, Treasurer, 35 Broadfield Street, Boston.

**SEVERAL MYTHS MODIFIED.**

MY DEAR DOCTOR:—These are the days when Prof. Fiske and other iconoclasts are destroying all myths of venerated affection and antiquity, from William Tell and Pocahontas, to Christopher Columbus and George Washington's hatchet. It is not strange, then, that the same age creates new myths as fast as it destroys the old ones. It shows that the genius for making fables was not lost with Aepus. I read two of these myths in my old HERALD, and my hardly less old Boston Journal, as soon as I lit here for a moment and a Thanksgiving dinner. Both are accounted as "good jokes," and both are largely fabulous. I write this in my "new clothes," which have not come back from Charleston, and which never went there. The old coat, that did go, I should be willing to say, except that it is too heavy for that climate, and might, therefore, suit the grasshopper country. The other suit, about my announcing ("blurring," the Journal had it) an offer of marriage from a young man and a five hundred dollar subscription as a part of a debt-raising affair, is equally and even more fabulous. The name of the town where a debt was "lifted," as they say out there, is correctly given. So far, fable and fact agree. At another place, among the scholars of a college, a bit of a jest of this sort was perpetrated between a solicitor of subscriptions and a youth in the back of the house, in which the platform had no part nor lot whatever. Each story had a grain of truth in its pile of error, as probably also has that myth of the last summer, the Tilton-beecher. Each was deftly worked up by skilled hands. The HERALD never did it better. Each may become bits of permanent gossip, and possibly go down the centuries, reproduced every few months by the *Herald* and *Journals* of all time, while after each will arise the dire John Fiske, and show how "false and feeble are the realities beneath their elaborate forms, and show in vain; for still an overcoat and pair of boots, sent to meet the coming cold weather, will be transformed into a costly new wardrobe, and a boyish pleasure, of which another was the sole author and possessor, will get charged to the wrong person.

But I should not have troubled you to note these notions, were it not that the same issue has a correction of some items in my letters from Iowa, on its State University, by my friend Dr. Fellows. As I strive to cleave very close to the facts in my correspondence, whatever liberty I may take with theories, I must ask leave to examine his corrections, and to partially modify my own in its light. It was concerning the denominational status of the students and faculty of his University. His figures show that my few words stirred up unusual searchings and census-takings. "I told the tale as it was told to me," is my excuse for my remark. I was informed by very high authority, and from very frequent sources, that by far the largest proportion of the students were Methodists, and that the faculty were equally proportionate in another ecclesiastical direction. His figures do not greatly belie my statements. He gives the Methodists the largest number of students, and one professor. A body which ranks third in students has three professors, for one other, and probably the one whom he records as "no Churchman," he informed me was of that order in his worship and sympathies. If sixty-nine students have three professors, how many ought ninety-three students to have? One? It will surprise many that that body has even sixty-nine. As liberal a searching for Methodist sympathizers might perhaps have materially changed these figures.

This disproportion happens, too, in a State supporting this University, which has more Methodist Church members than all the other Churches put together. On a fair ecclesiastical ratio she should have the majority of the Faculty. Five of the nine should belong to his Church, whereas it has but one. True, he is a lion, but we can hardly say the others are so much his inferiors as to make him equal to a majority. The fact that the President is one of those three should affect the proportion somewhat, as that office is equal to several professors. But I am glad you published this note, because it may call attention to the fact here suggested, the tendency of this so-called "non-sectarian" Church to get control of these so-called "non-sectarian" institutions. Three of these universities are under its management, while it is in each case vastly below the highest rank in the population of those States. I presume there are others in which it is disproportionately pre-eminent. It is a trait worth observing.

Other questions underlie this whole subject of State collegiate education, some of which were touched in that letter. Its relation to true religious thinking would bear examination, if what I heard is true, even at Iowa City. There is nothing to keep such universities from infidelity in any department, if the professor thereof pleases to mix that in with his teaching. Nor is the question of the right of the State to tax the people for the higher education of the few unworthy of consideration. It will also yet be debated, and should be, whether or not Churches which are bestowing most generously of their means to found and enlarge their own colleges, should also be taxed to support rival institutions, and especially when their own rightful claims to representation are not respected. But the difficulties that encompass this question I do not my purpose here to discuss. I desire to modify my count in the light of the count my brother has made, though I am glad that such reckoning leaves the positions I took untouched—that we had the largest number of students and least number of professors, and that a very lively body of brothers who out-profits us in catholicity secure there, as elsewhere, in such cases, the chief of the spoils. In these criticisms there is no reflection on the scholarly management of these colleges. For ought I know, they are as ably managed under the present system as if their honors were more impartially distributed. It is the policy that is noted and condemned. Your myth, mine, and the *Journals*, all needing and receiving due modification, we may perhaps call it square all around, if that geometric impossibility is possible in rhetoric, and cry quits.

Ever truly yours,  
G. HAVEN.  
Malden, Thanksgiving Night.

**Editorial Paragraphs.**

**SUNDAY-SCHOOL AND TRACT ANNIVERSARIES.**—We learn that at the joint anniversary of the Sunday-school Union and Tract Society of the Methodist Episcopal Church, to be held at Akron, Ohio, December 5-8, 1874, the following is the programme: Saturday P. M., 2 o'clock, December 5, the Sunday-school Jubilee will be addressed by Rev. Jesse Lyman Hurlbut, G. A. Pelz, and Dr. Daniel Wise. In the evening a Sunday-school Re-union will be held in the Akron Sunday-school room. Sunday A. M. the Tract Anniversary Sermon will be delivered by Rev. Dr. D. R. Kidder; in the P. M., Sunday-school Union Anniversary

Sermon, by Rev. Dr. D. Wise; evening sermon by Rev. Dr. M. G. Briggs. Monday A. M. and P. M., Tract Conference; evening, Tract Anniversary, addresses by Rev. J. L. Hurlbut, Dr. Wise, and Dr. Briggs. Tuesday A. M. and P. M., Bible-School Institute, Rev. J. H. Vincent presiding; evening, Sunday-school Union Anniversary, addresses by Revs. G. A. Pelz, Dr. Kidder, and Dr. Briggs.

The Saratoga Street Church, East Boston, have inaugurated one of the most successful lecture courses of the season, six hundred series tickets having been sold before the course began. Rev. Dr. Tiffany, of Washington, opened the course Wednesday evening, December 21, with his eloquent lecture on "Work and its Worth."

We learn from a brother resident in Wilmette, Conn., that Rev. J. M. Worcester, of the Providence Conference, as well as his entire family, are in deep affliction. Brother W. himself being incapacitated for any service by illness, and nearly every member of his family prostrated at one time by fever. We hope his many friends in the Conference, as well as in the vicinity of his residence, will not only remember him in their prayers, but also in any other practicable mode which the true fraternal spirit will so readily suggest in this hour of deep trial.

Rev. D. C. Babcock, of the New Hampshire Conference, made a call upon us during last week. He will conclude his third year of service as Corresponding Secretary of the Pennsylvania Temperance Union in February next, and expects to return to the pastorate in the Spring.

We learn just as our paper was going to press, by telegram from Rev. George Whitcomb, residing Editor of the Springfield Daily News, that Rev. J. A. DeForest, pastor of the Methodist Episcopal Church in Conway, Mass., died of diphtheria on Saturday morning last. More full particulars of this sad event we may have for our next issue. It was only in our last paper that we were called to notice the death, from this same disease, of the only daughter of this brother.

The Sanscrit class in Boston University includes two young ladies. It is not known that any of their sex, either in Europe or America, have ever before undertaken the mastery of this difficult language.

Lewis William Osgood, aged 29 years, a graduate of Wesleyan University, Class of 1869, practicing law in Boston, died at his residence in Woburn, Mass., on the 29th ult.

The name of the author of the article on Vice President Wilson's "History of the Rise and Fall of the Slave Power," in our last number, was, through the modesty of the writer, omitted. Certainly the "Best" name on our list of contributors should not be ignored.

We learn through the secretary of the Woman's Foreign Missionary Society, Mrs. L. H. Daggett, that the Quarterly Meeting of the New England Branch of this Society will be held in the vestry of Bromfield Street Church, Wednesday, December 9, at 2 P. M. After the regular quarterly meeting of the secretaries, addresses will be made by Rev. Mr. Treat, of the American Board of Missions, who has had several years of experience in mission work at Peking, China, and others. The occasion will doubtless be one of unusual interest. All are cordially invited to be present.

We understand that the New Methodist Church at West Quincy is to be dedicated on Tuesday, Dec. 15. Rev. S. F. Upham, D. D., of Lynn, is to preach the sermon. Bishop Wiley will be present, and take part in the exercises.

The Educational Meeting at Providence on the 9th, addressed by Dr. Warren, Whedon, Brown, Peirce, Talbot, Clark and Tourjee, should by all means be remembered.

The next lecturer in the Auburn Road Seminary class is Rev. H. Lummis—Dec. 9th.

We are glad to see the opening prospects of the N. Y. and N. E. Railroad, which has a history for the future of a most unrivaled character, not only from its direct connection between New York and the West, but also from the fact that it was demonstrated by the Mayor of the city of Poughkeepsie that the capitalists last week, that a saving of 100 miles in the distance between our seaboard and the West is practicable by this line. We hear nothing but commendation of the present very efficient management, especially of the Eastern Division, under Sup't. Pomeroy's vigilant and careful oversight. (See last page.)

**NOTES FROM THE CHURCHES.**

**Massachusetts.**

The following was adopted by the Preachers' Meeting November 23, by a rising vote.

W. J. HAMBLETON, Secretary.

Whereas, the Rev. Wm. H. Hatch has been called to mourn the loss of his devoted wife, who was called from her earthly to her heavenly home on the 18th inst., therefore,

Resolved, 1. That we hereby extend to our beloved brother our warmest sympathy, and earnestly pray that the Gospel he has so long preached to others may be consoling to him in bereavement, may now prove an abundant source of support and comfort to him.

2. That we record with profound sorrow the death of Sister Hatch, as we recall the unaffected piety, the discreet deportment, the cheerful zeal, and unostentatious devotion to the interests of her husband's charges with which she has adorned the itinerant life. Yet we rejoice and give thanks to God for her removal from the earth, which so sweetly sustained and cheered her in the protracted and great sufferings through which she passed from the discipline of earth to her reward in heaven. May her bright example of patience and triumph reveal still more clearly to us the wondrous adaptation of the Gospel to the solemn exigencies of life and of death.

The following resolutions were adopted by the Preachers' Meeting, November 30, 1874, and ordered to be published in ZION'S HERALD:

F. G. MORRIS, Sec'y.

Resolved, 1. That, as Christians and as Methodists, we are in deepest sympathy with those sections of our Western country, so terribly desolated by the grasshopper scourge, and we urge our preachers everywhere to do the same. We advise that our help be given to the directors suggested by the following is the programme: Saturday P. M., 2 o'clock, December 5, the Sunday-school Jubilee will be addressed by Rev. Jesse Lyman Hurlbut, G. A. Pelz, and Dr. Daniel Wise. In the evening a Sunday-school Re-union will be held in the Akron Sunday-school room. Sunday A. M. the Tract Anniversary Sermon will be delivered by Rev. Dr. D. R. Kidder; in the P. M., Sunday-school Union Anniversary

All money may be forwarded to the Mission Rooms, 305 Broadway, New York, or Dr. T. D. Peirce, Zion's Herald Office.

BY COMMITTEE.



**Salem.**—Rev. W. J. Hambleton writes, November 23:—"Wesley Chapel charge is in a prosperous condition. More than twenty have recently given their hearts to Christ, and the Church is in an excellent state of grace. A new church edifice is contemplated at no distant date, should God continue to bless this young Church. Rev. Bros. Cadwallader and Keys have labored with us recently, with good success."

**Fall River District.**—Presiding Elder Morrison is holding Sunday-school revival meetings on his round for the third quarter, largely of the institute character. Brethren of adjacent charges are called in to assist, and services are held, and the people both entertained and instructed. The result is a revival of something like the good old quarterly meeting. Brother M. has thus far held five, the last at Rockland, and large audiences have everywhere greeted him. The smaller and out-lying charges, that may never have a District Conference, derive special benefit from this plan, and the Sunday-school interests throughout the District already feel the quickening influence of its working.

A good degree of interest pervades the whole work on the District, and the keynote of a vigorous campaign has already been sounded all along our way.

**Wilbraham.**—Our Fall term closed the 17th. Our new Principal justifies all the high family anticipations of him, winning from his large family of children respect and love. He has shown great tact and practical wisdom in the management of the school, and has walked through an amount of work with an unswerving fidelity that has made me feel for his health. I would say, for the benefit of future aspirants for the Principalship, that if they imagine the office is a sinecure, try it a week, and see; but let them bring Job's patience with them, for they will need it while they are making the experiment.

The examinations passed off creditably in the main. The committee administered some of those faithful wounds of friends where they thought they were needed, and spoke as freely of the work as commendation when deserved, which, I am glad to say, was frequent.

Prof. Kelsey's concert was a fine thing in its way; and showed that his day and night work had not been for naught.

Most of the rooms for the Winter term are already taken, and there is every indication of the usual large attendance.

The ladies have just placed in our church two elegant chandeliers, of twelve branches each.

**Health.**—In answer to fasting and prayer a very precious revival has commenced here. The pastor, aided by Brother Johnson of the East Greenwich Society, has witnessed twenty-five hopeful conversions, largely young people, married and unmarried. The Congregationalist and Baptist ministers and people work harmoniously with our people, alternating the meetings from the Methodist to the Congregational church, seeking sinners at the altar every evening, and God's people are praying and hoping for the progress of the good work till the whole town is converted to God.

**East Woburn.**—The Lord is blessing us at this place. We have built a neat chapel, accommodating 200. Souls are inquiring what they shall do to be saved. "Come over and help us." O. J. PETTEGREW.

**Maine.**—N. D. F. writes, November 21:—"Park Street Methodist Episcopal Church has enjoyed a prosperous Conference year thus far. About 20 have been baptized, and about the same number joined the Church, while near 50 have given for prayers, many of whom can testify that 'Christ has power on earth to forgive sins.' Our pastor, Brother H. W. Bolton, although following one greatly beloved through a successful ministry of three years, has justly won the esteem and confidence of his large congregation.

Our church is well filled at the morning and afternoon session, while the vestry, seating about 500, is crowded Sabbath evenings, scores often unable to find standing room. We are looking and praying for a gloriously successful winter's campaign."

In the protracted temperance meeting in Portland and vicinity, not only have thousands signed the temperance pledge, voluntarily giving up the sale and use of intoxicating liquors, but the temperance sentiment is being so toned up that the officers of the law, who have been so sadly delinquent that Portland has become a by-word for law breakers, are quietly, but vigorously closing up these dens of darkness in the city. Even the famous rum gillies of the Eastern States, who were so "vigilant and watchful" in the past, are now being driven out of the city.

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of the same kind. He is having salvation in his circuit.

We hear a report from the Kingfield and Freeman Circles, also from Lisbon and various other portions of the Gardiner District. Presiding Elder Martin is giving "full proof of his ministry," as we are happy to learn.

South Berwick prospers under the labors of Rev. C. Munger. They are enlarging their vestry; several have been converted, and many greatly quickened.

Winter in Maine has commenced in good earnest; snow to the depth of eight inches fell November 20th, and to-day (the 23rd) it is snowing very fast, with strong wind from the north east at New Sharon.

The temperance revival at Biddeford and Saco continues. The meeting last Sabbath evening in Saco was the most enthusiastic of the whole series. Sixty-six persons signed the pledge.

In Limerick 150 names were obtained to the pledge a few evenings since.

At Biddeford Pool, where Rev. A. S. Ladd and Mr. York spoke, sixty-six signed the pledge.

The Free Baptist Church at South Berwick is undergoing quite extensive repairs. Rev. O. T. Moulton is the pastor.

Rev. C. H. Gates of the Congregational Church at Kennebunkport reports the hopeful conversion of twenty of his young people.

Rev. John Rounds, late of Holden, Mass., accepts the call to the Baptist Church at Kennebunkport.

Rev. Mr. Whinnie, of Lansingburgh, N. Y., has had a call to the Free Street Baptist Church in Portland.

The Union Praise meeting Thanksgiving Day, in Portland, was a grand affair. The City Hall was packed and overflowing. Brother Jones of Chestnut Street Church presided, and interspersed the singing with appropriate Scripture readings. When the immense congregation lifted up their voices in "America," "Coronation" and "Old Hundred," it seemed as the sound of many waters. The praise meeting will be voted a Thanksgiving Institution in Portland. About \$200 was contributed at the meeting for the Widows' Wood Society.

On the two last Sabbath evenings there were four persons at the altar, seeking the Lord, in Biddeford.

The revival continues at Sweden.

Rev. John Mitchell, of Stowe, has been recently confined to his home with inflammation of his throat and lungs, induced by over work and exposure. We bespeak the prayers of the Church for his recovery.

Willie Randall, son of Rev. D. B. Randall, has been prostrated with hemorrhage of the lungs.

**East Maine.**—Ellsworth, the shire town of Hancock County, of some 6,000 inhabitants, it has been estimated has not a sixth part of the inhabitants regularly attending Church. The proportion of professing Christians is, of course, very much less. There is a Congregational, Baptist, Unitarian, and a Catholic Church—the two evangelical Churches with young and energetic pastors. Of late some revival interest has been manifested in their societies, but for years past religion has been in a low state.

Methodism took root there some years ago, and put forth some blossoms, but it has not flourished as it ought to have done. Nevertheless Methodism is not dead there; the root is still in the ground, and in due time there shall grow a strong and sturdy tree. Now it needs the fostering care of the great Church of which it is a component part; and if it receives that care it will soon develop its strength, and return the Church double for its paternal or maternal care—what is it?

From the records I find that Joseph French was the first regular Methodist preacher in Ellsworth, followed by that quiet but persistent laborer, Ammi Prince, who labored here for preaching. His successful ministry laid the foundation for a flourishing Church.

After him came Barnet M. Mitchell, during whose pastorate many were added to the Church; a lot of land was given, and Methodism began to take root in the city. Regular fortnightly preaching on Sabbath evenings has been established. The congregations have increased, and a good degree of interest manifested, and we take heart, believing that God is about to do great things for us. The ladies, not a whit behind in interest or labor, organized a sewing-circle for repairing the church, and they realized nearly \$130.

A great field is already open before us, and the prospect of a rapid growth should incite us to heroic effort, if need be, that Methodism be not repudiated from this city. If any have money to give unto the Lord, let them send it to Brother C. B. Dunn, Presiding Elder of the District, for the purpose of sustaining the Church here, and they may rest assured a grateful people will remember them at the throne of mercy, and they will be rewarded by hearing of Zion's prosperity here.

**Unity.**—"Jason" writes, November 23:—"The remains of the late Rev. B. A. Chase, of the Providence Conference, were brought to this village and buried on the 21st, with appropriate ceremonies. They were followed to their last resting-place by quite a circle of mourning friends, including his bereaved companion and her father and the remaining members of his own family. Quite a revival is in progress at Burnham, connected with this charge. Some twelve or more have been converted, and the interest still continues."

**Renss.**—"The work on the new church at Renss is being rapidly completed, and will undoubtedly be ready for occupancy during the coming month. It is understood that every dollar of its cost will be raised before the day of dedication.

All the big things are not in the Yosemite Valley. Mr. Bowers of Machiasport, has raised a turnip weighing twenty and three quarters pounds. It was grown on common sea weed.

One consolation is left to traveling preachers in East Maine. They can see something of the world around. From the rear of the church at North Wadsworth are to be seen Union, Camden, Washington, Liberty, Somerville, Palermo, Montville, Freedom, Knox, Jefferson, Nobleboro, and Waldoboro towns; and Knox, Waldo and Lincoln counties. There are other places, where one can do still better—the high hill in Union and Cross Hill, for example. Such outlooks are wonderfully inspiring.

Isn't it just a little funny that a Congregationalist, called for the purpose of installing a minister at Calais, should be requested to advise the dissolution of the ties which bound the Society calling them together to a man who had been gone from the place six or eight years? A Down East paper says, "It must have been an amusing spectacle to see half a dozen grave elders, men consulting over the propriety of such a dissolution, hearing the reasons pro and con, and then gravely coming to the conclusion that as Dr. Keeler had been gone from there a long time, and a new minister had been employed equally as long time, it was highly expedient that he be dismissed." So much for belonging to a standing order. Itinerary is ahead!

The Fall term of the State Normal School at Castine closed on the 20th.

The meetings of the R. D. Praying Band, held in China, were attended by crowded audiences. Large numbers were at the altar, day and evening. The work still goes on.

Good sleighing was reported last week in Union, and some snow fell on the coast, that left us, as usual, several inches of mud.

The Methodist Church at Castine is being repaired, and a bell added.

Messrs. D. & F. Rodick are shipping lumber to Bar Harbor, where a hotel, intended to be occupied next season.

The Lewiston Journal says, "every town in the State ought to have a young man in the Agricultural College at Orono, and our farmer clubs should look up intelligent young men and present the subject to them?" We suggest the young men had better look after their own interests, and go, without waiting to be whisked by any kind of a club. Rev. Dr. Allen, president of this college, is every way worthy of the golden opinions he is winning.

The Fall term of the East Maine Conference Seminary closed November 11. The management of the principal, Rev. George Forsyth, has been highly commended. The students, assisted by the people of Bucksport, have set out numerous shade trees on the grounds. The winter term commences November 23.

**Rhode Island.**—East Greenwich.—"The evangelist, Rev. Joseph Cadwallader, of Minnesota, has been laboring here for the past few days with wonderful success. He has witnessed Gospel truth in such a simple, practical, loving, winning way that all are endeared to him. He has conducted the union meetings in such harmony with the pastors of our evangelical Churches, and with such tact, that the long-pressed-for time has, at last, come to us. Christians are not only awakened, but the churches are the birthplace of souls, scores crowding to the altar, patiently inquiring 'what shall I do to be saved?' Many have stepped into the new path of life, their faces shining with the glory of a divine transfiguration. The Academy has shared largely in the work, many students being among the converts. To God be all the glory."

Brother C. A. P. O. address will be Boston, for a month to come."

God has been wonderfully reviving His work in Methuen Street-chapel, East Greenwich. Brother Hibel Johnson, of Oxford, Mass., a student at the Academy, has been preaching very acceptably to crowded audiences. Last term he held meetings for several weeks, and as a result there were ninety hopeful conversions, many of them heads of families. The Sabbath-school commenced with twenty-five scholars, and at the close of the term numbered 117. During the present term 60 more have been brought to Christ. The interest still continues, and the house will not hold all that come to the evening meetings. Brother Johnson is now laboring with Brother Dwight at Heath, Mass., where souls are being saved, but is expecting to resume his labors at East Greenwich next term.

**Pascong.**—"We have built a vestry and improved our church, at a cost of about \$1,500, towards which we have raised \$1,150, after having thoroughly canvassed our own community. We find it necessary now to appeal to our friends to assist us in raising the balance (\$350). We have worked hard to assist this people, and therefore earnestly ask the aid of our friends. I leave this charge next Spring, having been three years here, and am anxious to leave the church without a troublesome debt to battle with."

**Connecticut.**—Quarryville.—"A good revival has been going on at Quarryville for the past few weeks. Brother Smith, the pastor, has been efficiently assisted by the pastors of the neighboring Churches. Some twenty-five have been forward for prayers, and the work seems to be only well begun."

**New Hampshire.**—Suncook.—"The first two weeks in October extra-meetings were held in the Methodist church, where the Baptists united with us. C. J. Fowler, evangelist, conducting the meetings for ten days. He was then obliged to suspend labor on account of sickness, but soon returned and remained ten days longer. The present results are a mighty outpouring of the Holy Spirit on the community, a general quickening of the Churches, 30 'old hoppers' reclaimed, 50 or more converted, and a multitude awakened, convicted and almost persuaded, from whom we are daily gathering. The gracious revival promises to sweep the place. God's people are thoroughly united, for the most part completely active, and are making with true labor of soul."

**Nov. 7, 1874.**—Exeter.—"We had a very successful fair in the Town Hall, clearing over \$277."

**South Acworth.**—Rev. E. A. Whitler, evangelist, held a series of meetings here, from October 13th to October 23rd, the Baptist, Methodist and Congregationalist Churches uniting themselves against the common foe. Brother W. gave three days to each Church, the first six in South Acworth, with the Baptists and Methodists, and the last three with the Congregationalists, at the Centre. The Christians of Acworth unite in praising God for sending him among us. Believers have been quickened, sinners saved, and quite a number are converts.

Brother Whitler is the best evangelist we have met for sometime, and a thorough union man. All the Churches here have been blessed; and we believe the good work, which has been going on in our own Church for sometime past, will be continued. Our Presiding Elder, Rev. M. T. Cliley, was with us on the 19th, and baptized six young converts.

**Clarendon District.**—The preacher stationed at Deerling, Hunkler, Contocook, Antrim, Hillsboro Bridge and Center, East Washington and Potosi, united for special effort in saving souls, under Rev. D. W. Downes, and commenced a series of meetings at Antrim, October 22. The attendance was good, the interest deep, and the result gratifying to all Christians. Fifteen have been forward for prayers, ten have joined class, the Church is wide awake, heartily co-operating with the pastor, J. R. Bartlett, and the interest continues to widen and deepen.

Meetings were commenced at Hillsboro Bridge, November 10, and are now in progress, with encouraging prospects. Our prayer is, "Lord, visit us with thy salvation."

**Gleanings.**—A protracted meeting has been progressing for some time at Enfield Centre, Rev. Mr. Noyes, pastor of the Methodist Church, resulting encouragingly. At North Enfield Mr. Noyes baptized six persons November 8th.

Rev. O. T. Lovejoy, unable last Spring to take work, is now quite well, and laboring successfully at Jefferson. Donations have been made to himself and family, to the amount of \$175. The congregation and Sunday-school have nearly doubled, and some are seeking the Saviour. The parsonage also is being painted and repaired. Mr. L's little boy, whose life was despaired of some time since, has been restored to health.

The addresses given by Mrs. Rev. W. F. Crafts at the late Union Sunday-school Convention in Manchester, were highly commended by all, the Mirror especially speaking in highest praise of Mrs. Crafts, as an easy and ready speaker, commanding good audience, and putting it in a simple way, which, added to her zeal and earnestness in the cause, makes her most entertaining as well as instructive; and her meetings in the lecture-room have been among the best attended and most attentive of the convention."

Repairs long needed are to be made on the Methodist church at Berry, at a cost of \$2,000. It is to be raised, and a vestry built beneath. Rev. Alva Carter is pastor.

The Nashua Telegraph of November 14th devotes a number of columns to reports of the great revival in this city. There has been a large number of conversions. The work among the children has been particularly interesting. Our Methodist pastors, Revs. Kelsey and Schelling, are prominent workers in the union meetings. Mr. Kelsey returned home a couple of weeks since from the West.

The methods employed in the women's temperance movement in the West have been used to some extent at Enfield Falls. Two reformed men have visited the liquor dealers, and prayed and pleaded with them. It is thought something of an impression has been made by their labors.

Rev. S. S. Martin, of Hartford, Conn., has been called by the Olive Street Congregational Church of Nashua. The movement to unite this Church with another was not successful.

The Littleton Congregational church has been remodelled, at an expense of \$8,000. A late pew-rental realized \$1,400.

Rev. E. P. Butler was ordained pastor of the Congregational Church of Lyme, October 20.

A Woman's Temperance Convention was held in Concord, November 11th. A State League was organized, with Mrs. President Smith as president, and a number of vice-presidents. The annual convention of the State Temperance Union took place in Concord, November 12th.

Rev. S. L. Blake leaves the South Congregational Church of Concord for the First Church in Worcester, Mass.

The Free Will Baptists of Newmarket have called Rev. Mr. Fernald, of Auburn, Me., as their pastor.

A festival recently held at North Enfield, for Rev. G. C. Noyes' benefit, was a very enjoyable occasion, and netted \$103.

Rev. J. Mowry Bean's society at Amherst, have repaired their chapel, much to its internal beauty. A Harvest Jubilee, lately given by the ladies, realized \$70. And, best of all, a good revival interest pervades the charge. Twelve already have started in the service of Christ, and the work continues.

It is a pleasant custom of a number of Methodist preachers on the Concord District to dine together every month, alternating from place to place. The last monthly dinner took place in Concord at the house of Presiding Elder Flood, Nov. 11; and was a very enjoyable occasion. For the pleasure the party of fifteen enjoyed, no small thanks are due to the excellent hostess, Mrs. Flood.

The New Hampshire Bible Society have engaged a French Protestant from Canada to labor among his people throughout the State, who has commenced the canvass. The chaplain of the State prison states that one-half of the convicts brought there lately are Canadian French. May the labors of this new Bible agent be blessed!

There is considerable religious interest at East Rochester. Rev. Mr. Bunker, of the Methodist Church, has been assisted in a protracted meeting by Revs. Cushman and Montgomery.

Rev. A. S. Nickerson, of Plymouth, Mass., is to be pastor of the Unitarian Church, Newport. Salary \$1,000.

**Vermont.**—Vermont Methodist Seminary.—"The Fall term of this institution, which closed with public literary exercises last Tuesday evening, has been one of cheering promise. Under the new principality of Prof. White the school very perceptibly bears the impress of a skillful disciplinarian and thorough educator. The course of study has been revised and extended, and great enthusiasm has been awakened among the students. The orderly and respectful bearing of the students were such that the Principal declined to read the demerit roll at the closing exercises, as it would make such a poor show of 'marks.' President White has obviously won the respect and love of his pupils in a marked degree."

Dr. Dorchester, Jr., Professor of Ancient Languages and Natural Science, though but nine weeks at his post, has established his reputation as an able and popular teacher.

Prof. David French, of the musical department, ranks among the first of his profession in the State. The trustees have been singularly fortunate in securing his services.

Miss Merial Whipple, the accomplished Processess, has for several years been an honor to the institution by her rare combination of qualities for her position. The other teachers are all ably filling their places, and all, the Principal included, are doing extra work, and doing it with a will. The trustees and patrons of the school are enthusiastic in its support, the former having just voted to employ an agent to raise an endowment of \$50,000, which they are confident can be easily done.

The property of the institution, most charmingly located, is valued at over \$100,000, including a handsome tract of land, a large boarding-house, a new academy building costing \$50,000, and tenements for the use of the Faculty. On this property there is a debt of \$36,000, which the trustees can easily take care of. We predict for this seminary a large increase of students, and a high career of usefulness in the immediate future.

Springfield District.—"A revival has been in progress at Thetford Centre for nearly a year, from 75 to 100 conversions being reported; and the work is extending daily. At the prayer-meeting last Sabbath evening, between 60 and 70 arose, either as recent converts, or as seekers of religion, desiring prayers, several of the latter being new cases. Nearly thirty students were converted in the Academy at Thetford Hill, during the Fall term; 51 have been received on probation, 27 have been baptized, and 20 received into full connection.

At Putney, in union meetings of the Methodist and Congregational Churches, about 50 conversions are reported. In similar meetings at Pomfret, some 15 conversions are reported; and several conversions have occurred at South Londonderry, and at Cuttingsville.

There is a good work in the Congregational Church at West Dover.

Our Church at Bellows Falls is being re-fitted, in anticipation of our Conference session.

At Hartland our Church has been renovated, and is one of the prettiest on the District.

Our Church at Barnard will soon swing a new bell.

The parsonage at Union Village has been reconstructed, and is very pleasant and comfortable.

The parsonage at Putney has been thoroughly repaired.

**Wilmington Conference.**—CHURCH WORK

Is still progressing with commendable enterprise. The Putney Methodist Episcopal Church, R. W. Todd pastor, and St. John's of Georgetown charge, A. D. Davis pastor, after thorough repairs, were re-opened October 11, and all indebtedness covered. A new and beautiful Methodist Episcopal church, erected by our Snow Hill colored membership, under great embarrassment, was dedicated the 25th ult. The indebtedness partially canceled, the balance being saddled on the financially-strong bulk of one of their number, who will not trouble them. A new church, just completed at the "Linc." on Gumbo's charge, G. S. Conaway pastor, was paid for and dedicated on the 8th ult. The Slaughter Neck Methodist Episcopal church, of Lincoln charge, J. E. Smith pastor, after complete renovation, was re-opened the 15th last; and on the same was re-opened our beautiful Easton church, E. R. Newman pastor, which for several weeks had been closed for re-frescoing and repainting. A new church, built in Dover, Del., by our colored membership, under numerous discouragements, has also been dedicated.

**REVIVAL WORK.**

The Master is still vouchsafing His saving grace to many of our suburban and rural charges. At Gristfield a good work is ended, with the society uplifted, and many accessions; at Conner's, Snow Hill charge, a revival has reached its eleventh week, with 40 conversions, and the whole community abuzz; at a schoolhouse on Georgetown charge, some weeks ago a meeting for prayer and praise, started by a layman, has resulted in 20 conversions and a thorough transformation of the neighborhood; at Masten's, Harrington Circuit, over 20 conversions are reported, with the work still spreading; at Quantico over 30 conversions are thus far counted, and a general reformation of the people; at Galestown a tempest of divine grace is sweeping over the community, and leaving destruction and joy in its track; at Mount Salem a grand revival, unequalled in power for many years bygone, has set in, and already over 25, mostly heads of families, have experienced a change of heart, and, like a "tidal wave," it is still rolling and spreading; at Civilton and St. Paul's God's grace is descending; at Appomattox many have professed conversion, and the work throughout the charge is encouragingly prosperous; at Bethel 36 have professed conversion, and a grander time is predicted; at St. Thomas, Maryland charge, the Redeemer's foot-prints are seen, and sinners are coming to their Saviour; and at Stateville, Lincoln charge, over 40 have professed conversion.

**SUNDAY-SCHOOL WORK**

Receives considerable attention in our Conference. During the autumn Institutes have been held at Onancock, Va., and in Wilmington, Del. The first, though not attended by many of the clergy, was a fine success, and has awakened in the hearts of the people of this Methodist outpost a due appreciation of this work, as one of the mightiest adjuncts of their religious life. The second was held in our magnificent Grace Methodist Episcopal Church, and was well attended, not only by the clergy and laity of our Church, but of the other evangelical Churches. This was also a fine success. Rev. J. M. Freeman of New York, conducted the latter, and the public verdict was, he has few superiors in this department of Church life.

**MISCELLANEOUS "LOCALS."**

The widow of the late Dr. Cooper of New Castle, died a few days since, after having made in her will several important charitable bequests for the benefit of American Presbyterianism, amounting to several thousand dollars.

Mrs. E. B. Stevens, organizing secretary of the Woman's Foreign Missionary Society of the Methodist Episcopal Church, is busily organizing auxiliaries in our Conference. The life-membership funds are pushing this glorious work. Mrs. Dr. Matlack of our Conference, is heartily co-operating in the good work, and already winning golden opinions.

The venerable Dr. Thompson, having submitted to a surgical operation a few weeks ago, is now slowly, but it is believed, surely, convalescing, with hopes inspired of his ultimate recovery.

We are pushing temperance in earnest, our Conference being now almost entirely a temperance ground, and Delaware virtually a temperance State, while six out of nine of our Maryland Eastern Shore counties have gone strongly for local option.

**INTERMENT.**

Mrs. Maier Zander, a German lady of great benevolence, died at New Haven, recently. She presided over the Society for assisting German soldiers during the war with France. Probably no German lady in the State has been better known for works of charity for the last 25 years than Mrs. Z.

**DEAFNESS.**

Discharges from the ear, noises in the head, Catarrh, Bronchitis, Offensive Breath, Consumption, Throat Affection and Deafness of the Eustachian Tube, from whatever cause, cured by DR. LIGHTHILL.

25 Beacon Street, Boston, Mass.

Letters of inquiry must contain one dollar, to insure an answer.

**SECURE INVESTMENT.**

GEO. LEONARD,

AGENT FOR THE PURCHASE AND SALE OF Real Estate and Mortgages.

Parties having money to invest in Real Estate or Mortgages, will do well to call and examine our list of properties. Good Mortgages at 7 to 8 per cent. Advances on A. & B. DEPOSIT, Profit National Bank of Boston.

Office, 7 Exchange Place.

BOSTON, Formerly Lincoln St.

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GEO. LEONARD,

AGENT FOR



## THE SUNDAY SCHOOL.

Fourth Quarter.  
Sunday, December 13.  
Lesson XI. Mark xv, 22-39.  
BY REV. D. C. KNOWLES.  
THE CRUCIFIXION.

Leader. 22 And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull.

School. 23 And they gave him to drink wine mingled with myrror; but he received it not.

L. 24 And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.

S. 25 And it was the third hour, and they crucified him.

L. 26 And the superscription of his accusation was written over, THE KING OF THE JEWS.

S. 27 And with him they crucify two thieves; the one on his right hand, and the other on his left.

L. 28 And the Scripture was fulfilled, which saith, And he was numbered with the transgressors.

S. 29 And they that passed by reviled him, wagging their heads, and saying, Ah, thou that destroyest the Temple, and buildest it in three days,

L. 30 Save thyself, and come down from the cross.

S. 31 Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save.

L. 32 Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him.

S. 33 And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

L. 34 And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

S. 35 And when they heard that they stood by, and some of them said, Behold, he calleth Elias.

L. 36 And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.

S. 37 And Jesus cried with a loud voice, and gave up the ghost.

L. 38 And the veil of the Temple was rent in twain from the top to the bottom.

S. 39 And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

This lesson treats of the crisis hour of human history. We pass over the numerous events that introduce it, and come at once to the great tragedy.

And they bring him. The Roman soldiers led Christ to the cross and crucified him.

The place Golgotha—a Hebrew word signifying, "skull-place." Its Latin synonym is "Calvary," from which we get "Calvary." Three reasons have been given for its peculiar name. First, that Adam was buried there, and at the crucifixion the blood of Christ fell upon his skull and gave it life. This is an absurd tradition. Second, that it was the place where the Romans were accustomed to crucify their criminals, and was therefore covered with skulls. But such an exposure would be contrary to ceremonial purity and Jewish custom. Third, that the place was a mound in the shape of a skull. The last is the most reasonable, and is the prevalent opinion. Much discussion has arisen concerning the site of Calvary. A church now stands within the walls of the city, called the Church of the Holy Sepulchre, that tradition says is built over the spot where Christ was crucified. The opinion is quite prevalent that the tradition is true, and some of the best authorities sustain it. It meets the conditions of the case better than any other theory advanced.

And they gave him to drink. Matthew says, "vinegar mingled with gall." But the wine of the soldiers was sour, and the myrror bitter. The word translated gall is used to denote any bitter substance. Mark is therefore more specific than Matthew. The purpose of this drink was merciful. It was intended to stupefy the sufferer and deaden the pain. It was customary to give such potions to criminals before crucifixion. An allusion to this custom is found in Proverbs xxxi, 6, a verse that is often wrongly quoted to defend the use of wine. This act was predicted, Psalms lxxix, 21. Jesus refused to drink it. He tasted death, not the potion given him to deaden his fangs. He atoned for our sins with faculties keenly alive to suffering. He did it of choice. His act is no argument against the use of opiates in pain, and no proof that their use is sinful, though it is usually better to face death with a mind untroubled with drugs.

And when they had crucified him. This was done by nailing his feet to an upright post, and his outstretched hands to a cross-beam. Sometimes the victim was nailed to the cross after its erection, often before it was elevated. Days of horrible torture would frequently pass before death brought relief. Crucifixion was a Roman punishment, though it had occasionally been practiced by other nations. It was reserved for the vilest criminals, and was held in special disgrace. To die on a cross was a deeper disgrace than with us to die on a scaffold. The clothing of the victim was by custom given to executioners. Christ's garments were divided between the guard of four Roman soldiers, except one, which was seamless, and for that reason was drawn by lot, Psalms xxii, 18.

And it was the third hour. John says the sixth, John xix, 14. Various methods of reconciliation are suggested. The numeral may have been changed in transcribing, though the best manuscripts seem to oppose this supposition. Or Mark may have included in the crucifixion all the events preceding the act, such as his scourging, etc. These events may have commenced at or about the third hour, or nine o'clock, and continued almost to the sixth hour, near which the crucifixion proper may have taken

place. Where many events cluster around one of special importance, they are often spoken of as a part of it, and hence these discrepancies in time. The variance may have arisen from the difference between general and specific statements.

The King of the Jews. It was customary to publish over the cross, in bold letters, the nature of the crime for which the victim suffered. Pilate declared it to be because Christ was "King of the Jews." This superscription gave great offense. The Jews repudiated the charge, and wished it changed so as to read that He said He was King of the Jews, but Pilate refused to accede to their wishes. Thus His Kingship was declared, even from His cross, and by the cross He proposes to establish it.

Two thieves. These were noted robbers. The penalty for such an offense was crucifixion. No indignity may have been intended to Jesus by associating Him with such criminals. It was customary to crucify noted outlaws at great festivals, probably for political reasons. It would be natural for the authorities to finish the bloody work at one time. In so doing they unwittingly fulfilled prophecy, Isaiah, liii, 12.

And they that passed by reviled him. Calvary was evidently close to a public highway. Multitudes doubtless came out of the city to see the death of one so noted. The intensity of Jewish hate is seen in the conduct of these men. The horrible agonies of crucifixion were not enough to satisfy murderous malice. Taunts and ribald jestings were hurled at Him who had done them no harm. The highest officers of the land joined in the indecent ridicule of the rabble. Culture and dignity are powerless in the presence of hate. When the devil masters men, he masters all their refinement and courtesy. High-born and low-bred act just alike when they are mad with hellish passion. The common people seem to have insulted Him with denials of His power, even to save Himself, when He had claimed power to destroy and build the Temple. This declaration of His, which they had misinterpreted, had no doubt wounded their national pride, and they now hurl epithets at Him in revenge. But the most malignant insults were heaped upon Him by the rulers, who maliciously compared His former acts of mercy with His present apparent helplessness. With them all His deeds of love proved nothing, unless He accepted their challenge to save himself. Unwittingly these scoffers have enunciated a principle that runs through the whole system of Christianity. It is eternally true that he who would save others cannot save himself. The death of self is the life of Christian influence. Christianity conquers in proportion as Christians die to the world. When the Church becomes contemptible in the eyes of men, because of its meekness and passive endurance, it stands on the eve of its grandest triumphs. When a man calmly perils all for right, he becomes a conquering power. Had Jesus come down from the cross He would have failed. Apparent failure is often the highest success.

And they that were crucified. Both robbers at first joined in the jests of the populace. But subsequently one repented, warned by the prodigies that marked Him as no common malefactor, and sought help of his crucified companion. Wonderful faith! He believed in Him in spite of apparent weakness and the ridicule of men, while some among us pronounce it hard to believe in the face of facts that prove Him the Son of God. Even a reviler may be saved!

There was darkness. This darkness came on soon after Jesus was crucified, if our supposition respecting time is correct. It continued three hours, and may not have reached farther than the Holy Land. It could not have been an eclipse, since it took place at the full moon. It was a miracle, not half as wonderful, however, as the MIRACLE that hung on the cross. The greatest of all miracles is Jesus, and scientists need not scout at the prodigies of the crucifixion until they can explain scientifically the central prodigy of all, CHRIST. It is simply sentimentalism to say that Nature sympathized with the scene. This personification of nature may be poetic, but it does not express fact. These prodigies were God talking to men through nature, in the expression and terrible language of a darkened sun and a shaking earth. With what success He spoke, witness the cry of the centurion and the conversion of the thief.

Why hast thou forsaken Me? These words spring from the deepest depths of vicarious suffering. They do not refer to bodily torment, but to the anguish of the inner and spiritual consciousness. Various are the speculations as to their real import; but when man by searching can find out God we may be able to make it clear. 'Tis mystery all, and yet so closely allied to human experience at times, that we can almost catch a glimpse of the passing phases of His soul. We may safely say that in this moment of horror the human nature of Jesus did not lose faith in the love and sympathy of the great God.

A sponge of vinegar. This act was in response to a cry recorded by John xix, 28. This was not a drugged drink, like that which He had refused, but merely sour wine.

Let alone. The Jewish bystanders seem to have opposed the humane act of the soldier. Possibly the presentment may have taken possession of their minds, that Elijah might yet come and deliver Him. The strange prodigies had doubtless awed them into a superstitious state of feeling, and recalled the words of Malachi, iv, 5.

Gave up the ghost. The original means, "breathed out," or dismissed His life. He did it. The evangelists make this fact prominent. His work was done, and He released Himself. When He said, "It is finished," all subsequent suffering was uncalled for.

And the veil. All ceremonial observances, behind which God had concealed Himself, were now forever done away. The rending of the veil that hung before the Holy Place declared that henceforth God could be approached only through Jesus. Ritualism was rendered in twain at the death of Christ. The old gives place to the new.

Truly, this man. If a heathen soldier confessed so much, dwelling in spiritual twilight, how much more should we, living in the high noon of divine illumination. Verily, if we reject Him it will be more tolerable for the centurion in the day of Judgment than for us.

ZION'S HERALD QUESTIONS. From the Notes.

Berean Lesson Series, December 13.

1 Who led Jesus to the cross?  
2 Where was He crucified?  
3 Why was the place called Golgotha?

4 What did they offer Him to drink?  
5 Why?  
6 Why did He refuse it?  
7 Is it therefore sinful for us to use opiates, to deaden pain?

8 How were persons crucified?  
9 Was it a reputable punishment?  
10 What was done with His clothing?

11 When was Christ crucified?  
12 How reconcile Mark and John?  
13 Why were the Jews indignant at Pilate's superscription?

14 Who were crucified with Him, and why?  
15 What prophecy was thus fulfilled?  
16 Who nailed at Jesus?

17 Why?  
18 What grand principle did these scoffers announce?  
19 What did one of the thieves do?  
20 Whence came the darkness?

21 What did it signify?  
22 Why did the Jews think Elijah might come?  
23 Why was the veil of the Temple rent?

24 How was the centurion affected?

The Family.

"BRO. PARKER, OUR GOSPEL FOOL!"  
BY REV. NEWELL CULVER.

The person who sometimes bore this not very flattering title lived (when the writer knew him) in one of the most industrious, intelligent and moral communities in the old Green Mountain State. He was a married man, and some thirty-five or forty years of age. He was in sound health, and of industrious habits, but of very eccentric characteristics, awkward manners, and incapacitated by feeble-mindedness for much progress in mental culture, or even an ability to support himself and family by manual labor, without the guidance of his employers, and the financial aid of the kind-hearted people among whom he chanced to live. Nevertheless, in his religious characteristics he was sound in the faith, clear in his Christian experience, mainly consistent in his daily life, and an acceptable member of the Free Will Baptist Church in that place.

He was a great lover of his Bible, and had a tolerably clear understanding of its meaning, especially in what pertained to practical and experimental religion. Some portions of it he had committed to memory, and could skillfully use it, as occasion seemed to require, to his own comfort and for the encouragement of others; but sometimes, under strong provocations, he would use this sharp "sword of the Spirit," "the Word of God," with telling effect, in rebuking those who indulged in sin and false doctrine. How he came to be called "our Gospel fool" we need not stop to inquire; it is enough, for our present purpose, to know, whether "for honor or dishonor," that this somewhat undisciplined appellant bore with all becoming meekness. For example: On a certain occasion, when he was at some distance from his home, among strangers, attending a quarterly meeting of his denomination, it is said that the good, but very eccentric Elder Bowles, knowing him quite well, introduced him to his brethren in the following manner: "This, brethren, is Brother Parker, 'our Gospel fool!'" who instantly responded, "glory to God! I am willing to be called a fool for Christ's sake." How well he maintained this name, the following illustrations, most of which came under the writer's own observation, will be of interest to the readers of the HERALD.

The first time the attention of the writer was turned towards him was many years ago, at a lecture appointment on a Sabbath evening. Never having heard of him before, his very singular appearance attracted my attention. My theme on the occasion was "The Lord's Prayer." Brother Parker sat immediately before me, listening with his body leaning forward, his long neck outstretched, his eyes wet with tears, and his mouth wide open, as if to catch and swallow down every word that was spoken. As soon as an opportunity was afforded he arose, and with peculiar and not easily imitated gestures, and with great emotion, said substantially as follows: "After I

was converted I went to a prayer-meeting, and prayed; and I 'spose, I didn't pray very well. So arter meetin' in the deacon of the Church (not the Free Will deacon) come to me and said, 'Brother Parker, you had better go to our minister and give him to write you off a prayer, and you learn it, so that you can pray better next time.' Says I to him, glory to God! Jesus Christ has gin me a better prayer than your minister can write; it's good enough for me." What better answer could any man have given to that good deacon? What better application could any man have made to the sermon he had just heard?

In the immediate vicinity of his temporary home there were a few, and in other parts many enthusiastic believers in the idea that the world would end in 1843, and that our Saviour would appear in the clouds of heaven, destroy the wicked, and personally reign with His saints on earth. Under the influence of such a belief not a few abandoned their business pursuits of life, and gave themselves up to their ideas of the needed preparation to meet the expected event. Brother Parker did not sympathize with them in these methods, but gave good heed to the Saviour's injunction, "occupy till I come;" so he kept right on, in the even tenor of his way, "not slothful in business, but fervent in spirit, serving the Lord."

The writer chanced to meet him one day, in a neighboring barn, where he was threshing grain, and to test his faith, said, "Brother Parker! how dare you be here at such a time as this, threshing grain?" His impromptu reply was, "glory to God! I jest as lives Jesus Christ would come and find me thrashing grain as doin' anything else. I am ready to meet Him." Happy man! Well might he exclaim, "glory to God!" And doubtless he would thus have exclaimed had his blessed Lord appeared in the clouds of heaven that very moment!

Some of Brother Parker's neighbors were Universalists, among whom were the Universalist pastor and a man of that faith who professed to have been recently converted, and wanted to be baptized by immersion, as that was the prevailing mode for that section of the town. The day was set for his minister to perform the service. When the time arrived a multitude turned out to behold the novel sight—a Universalist minister immersing a Universalist convert—a very rare occurrence! Brother Parker was there, among the rest; but he did not feel at ease. He thought there was something wrong about it, and turned away from the sight in sadness, exclaiming, "I love to see lambs washed, but it really hurts my feelings to see the goats washed."

Not long after this the writer took occasion to preach in that vicinity, on the subject of future rewards and punishments. The Universalist minister and his newly-baptized convert were present, as were also our good Brother Parker and his excellent pastor, who followed the sermon with an appropriate and warm exhortation. We both sought, in the spirit of love, "to warn men to flee from the wrath to come, and lay hold on eternal life." We were immediately followed by the Universalist convert, who concluded his remarks with what seemed intended as a hard hit upon us who had preceded him, for preaching what he denominated "the hell-fire doctrine."

"I believe," said he, "if we have the love of God in our hearts we shall talk it out, and if we have hell-fire there we shall talk that out." This was too much for Brother Parker to be quiet under; he saw his chance to hit back again, and was immediately on his feet, exclaiming, with inimitable pathos, "Jesus Christ says, 'My sheep hear My voice, and they follow Me, and a stranger will they not follow, but will flee from him, for they know not the voice of strangers.' None present could fail to see that he hit the mark aimed at with a sharp-pointed arrow."

At another time, at an evening lecture, after the writer had preached on the subject of the temptation of the devil, Brother Parker followed the discourse with a powerful exhortation, in nearly the following words: "The ole devil, the ole devil is jes like an ole breachy hoss, 'zackly! The ole boss will work and push! work and push! agin the fence! work and push! work and push! work and push! till he ken find a weak spot in it, and push it down, and git into mischief. The ole devil acts jes so; he'll work and push! work and push! work and push! 'bout your heart, and ef he can find a weak spot he'll git into it, and do mischief there!" Then he cried out, in stentorian voice, "keep him back! keep him out! keep him out!" A roughly-told and homely metaphor, the reader will say—nevertheless, right to the point!

Brother Parker's pastor, whose administrations he had long enjoyed, was a warm-hearted, wide-awake kind of a preacher, just the kind that suited him, but his Church became restless under his administration, and clamored for a younger man, of more modern style. This clamor soon resulted in a change of pastors. The new comer was a young man, right from school, and read his sermons, as Brother Parker thought, with but little of the Gospel unction. He wanted his Gospel bell should ring out with "the good ole Gospel sound." In his estimation it failed at this point, and good Brother Parker felt badly about it.

Not long after this change of pastors the writer was walking the street which led by the new pastor's boarding place,

with this "Gospel fool," when he gave vent to his pent-up feelings in a vociferous manner with reference to him, after the following style: "There is a crack in the bell! a crack in the bell! I tell you now there's a crack in the bell! a crack in the bell! a crack in the bell! I tell you now there is a crack in the bell!" What a pity that any of our "Gospel bells" should be so cracked as to fail to have the right Gospel ring in them!

Such were some of the odd but wise sayings of this so-called "Gospel fool." Wiser men than he have been "accounted fools for Christ's sake." Such was the world's estimate of the great Apostle to the Gentiles, who counted all things loss for the excellency of the knowledge of Christ Jesus, his Lord, and counted them but dung that he might win Christ.

God distributes gifts to all. Blessed is that person who uses the gifts of God, whatever they are, in kind or degree, to good purpose as did Brother Parker, that so called "Gospel fool!"

LITTLE LU.  
BY HELEN CHASE STEELE.

The cosy parlor was bright and warm with the rays of the low November sun; The whirling leaves outside were as gay As the shouts of the children inside at play.

There was Bessie, fair and sweet and grave, And merry Frank, and Will, so brave At his sports, but so tender and true To the household dardling—little Lu.

They danced and skipped, they shouted and sang; In tireless glee their voices rang, Till the great round sun went down in the west; And then they settled themselves to rest.

By the cheerful wood fire they threw themselves down— A pleasant sight to look upon; Four little faces, youthful and bright, Four little souls, spotless and white.

Bessie fanned her face, so fair, And smoothed the tangles out of her hair; A flickering ray of the firelight came, And touched her curls with a gleam of flame;

It danced o'er Frank, from his head to his feet, On his merry black eyes and ruddy brown cheek, As he lay with his head on an ottoman low, And watched the flames up the chimney go.

And older Will, with boyish pride For the little sister at his side, Was twining a wreath of scarlet and green, To crown little Lu the Autumn Queen.

Dear little Lu! so fair and good, In all the charm of her babyhood, With all heaven in her eyes of blue, Where her innocent little soul peeped through.

"O, dear!" sighed Bess, "I wish I could grow To be ever so tall; for then, you know, I'll be as big as the best in the land, With lots of money at my command;

"With dresses so fine, and jewels so rare, That none can ever with me compare; Princes and kings shall sit by my side, And the noblest of all shall call me his bride."

Said Frank, "and I will a sailor be; In a beautiful ship I'll go to sea, And perhaps be wrecked on a desert isle, And live with the savages awhile;

"And they will give me gold and gems, And monkeys, and other curious things; Then I'll come back, to bring you joy, And you'll be proud of your sailor-boy."

"And now, brother Will, what is your fate?" "I'll be a merchant, as good as great; All men in the land shall look up to me, Both rich and noble," answered he.

"And now," cried Bessie, "little Lu, What will you be, and what will you do, When you are grown a lady tall?" Said she, "mamma's little pet; that's all!"

"But Lu," laughed they, "that cannot be; Ladies are not little pets, you see; And," added Bess, with a toss of her head, "We shan't be always little girls."

Then thoughtful grew her childish eyes, With one of her sweet, yet strange replies; Pointing to the West, all rosy and fair, "I'll be God's angel," away up there!"

The day passed away, as all days do; The winter came, and the springtime too, And after the summer's golden sheaves, Another autumn's falling leaves;

But in the midst of a darkened room, Where were soft whispers and faint perfume, Were Bessie and Frank and tearful Will; But Lu was sleeping, white and still;

Nevermore would the hands unfold, Nor the blue eyes lift the white lids cold; The little soul had escaped all care; "Mamma's pet" was "God's angel," away up there."

"Her wish was the best," sobbed the children three; And there, by her side, they promised to be Always loving and kind, and gentle and true, That they might all "be angels," like dear little Lu.

TO CARRIE, FROM INDIA.  
LUCKNOW, Aug. 31, 1874.

I think you deserve a letter all to yourself this time, you wrote such a nice one about the doll and the ants and the other things. Of course I know Grandma has to write them for you now, because you are not old enough yet to write your own self; but I suppose she puts down what you say and think; and in a few years you will be able to write a whole, long letter with your own fingers. Won't that be nice?

If Mary comes we will take real good care of her, and not let the snakes, or the thieves, or the sun, or anything else hurt her in the least.

I am glad you like to watch the ants. We have ever so many kinds of them in this country, and some very funny

looking ones. There is one big black kind, so large I think they would frighten you. They run very fast indeed, their legs are so long. But the most troublesome kind are the white ones. They will eat up clothes, and books, and boxes in an amazingly short time, and they do a very great deal of damage. Their appetite seems to be good for almost anything, except stone and iron and tin, and scarce anything can withstand them. We are looking out for them all the time, and thus far have not been troubled much. They got into one of our rooms, a while ago, and ate some of the carpet before we discovered them; but now we have it carefully searched and swept, at least once a day, so as to keep them off.

The little mice are very plenty round our house now. They race through the rooms, playing, and some times fighting with each other very desperately, without much regard to us and our rights of ownership. We got a trap, and caught a dozen or so; but now they have found a way to get through the trap, at one or two places, where the wires are not quite close enough together, so we cannot catch any more till we get it fixed.

A little mouse, the other day, prying about for something to eat in our dining-room, fell into a tall, empty bottle, that stood on the table. The cook brought him for us to see, and we all supposed he was a fast prisoner, for the sides of the bottle were very high, and so smooth that he could not get his claws in to climb up at all. He would try very hard, but every time he slipped back. We enjoyed watching him down there in his glass prison. His little heart was beating wildly with fear, and it was plain he wanted very much to get out; and pretty soon we saw he had concocted a new plan of escape. What do you think it was? To jump straight up through the long narrow neck of the bottle. We did not suppose he could do it, for he was a very little mouse, and it was a long way for a perpendicular jump; and he had no good place to stand, the bottom of the bottle not being flat, but very rounding. But he kept trying and trying, and we thought if he could do it he certainly deserved freedom; so we did not hinder him. And by and by, after many attempts, he managed to jump high enough to get his paws over the top of the bottle, and then in a second he was gone. Was not he smart?

There is a pair of squirrels, just such as you have in America, that make their home in a large fig-tree which is close against the back of our house. The figs on it are not very good, because no pains is taken to cultivate and water the tree; but the squirrels make a very good living from them. I like to watch them as they scamper about. They do not often come into the house, but I found one in our dining-room the other day, hunting about for something to eat. One of our servants has a little baby squirrel, very small and cunning, which he bought in the bazaar, a few days ago. There is a collar round his neck, and a string to it, so that he cannot run off. And in a few days he got so tame that he has no wish to run off. He stays most of the time in the servant's pocket, where he feels nice and warm. But I have him brought quite often at the dinner-table, after I finish eating, to play with. He cried a good deal for his mother at first, and nestled and rooted in among my whiskers, as though he thought that might probably be his mother's warm fur, where he should find some milk. He did not know how to eat at first, but now he takes milk from a dish, and seems to get along nicely. He has a queer little chipper, which he keeps a going whenever he is cold or hungry, or when any thing does not suit him. I think he has quite forgotten his mother now, and has adopted in her place the servant who takes care of him. He seems uneasy when separated from him, and runs to him very quickly. Children in this country often have these tiny squirrels to play with. Did you ever see one?

We have now a very pretty pair of doves in a cage. A friend sent them to us, the other day. They are very quiet and gentle, making no noise, except a soft coo, now and then. They are entirely tame, and have very pretty feathers and down, of a light drab and pink color. They are not so interesting as they would be if they were more lively.

We do not have little birds in our dining-room now. While we were away, on our visit, and the house was shut up so long, they moved their quarters out on the front verandah, or portico. Several nests of them stay there all the time. And the other day two of the male birds had a fierce fight, which lasted as much as quarter of an hour. They bit, and pecked, and scratched each other, and rolled over and over together, and tore each other's feathers out. I do not know why they had got so angry.

We have such multitudes of toads now, that come hopping into our house at every open door, that they are a great nuisance. They are of all possible sizes, and are very persistent in their determination to stay when once they get in. They do not eat our things, but they are not cleanly in their habits; so we prefer they should stay out of doors. You would laugh to see us chasing them and driving them out.

But my sheet and a half is full. Is not this a good long letter for a little girl? I hope she will be very good all the time, and not forget Uncle James and Aunt Mattie in her prayers. Perhaps some day she may come out here and see our India home.

With much love, from  
JAMES MUNROE.

## FOR THE YOUNGEST READERS.

(Copyright secured.)  
LITTLE JACK FEE.  
BY MRS. SARAH A. MATHER.

CHAPTER IV.  
About this time Jack's pussie fell into disgrace. A few weeks before, aunt Cassie had brought her home in a basket, with a cloth tied over the top of it, to keep her from jumping out. She was as black as aunt Cassie's horse, black Bonny; but she had three white feet, and a white nose, which Bonny had not.

"This would do well enough for a pussie," aunt Cassie said, "but it would never do for a horse."

"Why not, aunt Cassie?" Jack asked.

"Because," said his aunt, in a droll way,—

"One white foot, buy him;  
Two white feet, try him;  
Three white feet, and a white nose,  
Take off his hide, and give him to the crows."

That is the rule for buying a horse."

"That is droll," said Jack, laughing; "and I'm glad black Bonny has no white feet nor a white nose, if there would be any danger of her losing her hide. But pussie is in no danger, because it does not apply to cats."

Jack's pussie kept her white socks clean. She seemed to copy her young master in her tidy habits, but she walked softly, and picked her way with dainty steps, which an active boy like Jack could never do. Jack called her Pussie Prim, she was so very nice.

Aunt Cassie told Jack she once had a cat, whose name was Moses.

"Did you find him in an ark of bulrushes?" inquired Jack.

"No; but the name suited the old cat very well. One day he was missing, and he never came back any more. Then I did not want another cat, but I brought this one home for you," said his aunt.

"I am glad enough to have a cat," said Jack; "but I wish pussie was a dog; for I don't think I can stand it much longer without a dog."

"Well, my boy," said aunt Cassie, laughing, "when I can find one that will not run up the chimney when I begin to sing, I will get him for you."

Jack went to the barn to see his wren often, and did not suffer much for the want of a dog. He found some pretty eggs in the nest; they were not much larger than peas. He wanted to take them out, but he could not make up his mind to take them from the dear little bird. No, not he; he would not treat her so mean as that.

One day, when he climbed up the pin ladder, the bird began to flutter and twitter, and eye Jack at a great rate. He peeped into the nest, and it was full of young wrens, just out of their shells; they were not much bigger than the end of his finger.

"Oho! Madam Wren," Jack called out, "you want me to see your little babies." Then, making a funny bow to them, he said, "aunt Cassie calls you a French lady, with your 'oui, oui, oui, toi, toi, toi,' and twitter; but I can't understand you, though I suppose your children will, when they are big enough."

Aunt Cassie told Jack that Madam Wren would have enough to do to bring up her family, and no girl to help her, without having much company to entertain; and that it was no wonder Jack found her in a twitter. Jack said he would make short calls; but it must be



MANCHESTER, IOWA.

Permit me, through your columns, to send greeting to old friends in New England from my home, in the great Northwestern territory, which in my childhood days seemed so distant, but now as next door neighbor. Disaster or calamity in New England causes us the keenest pulsations of grief, and we rejoice in all your achievements for Christ and humanity.

The woman's crusade commenced here in January. It was born in the Ladies Aid Society in my parlor, and has been the child of many prayers. Successes and reverses have been its inheritance. We petition, pray, and prosecute; our watchword is "prohibition to all that intoxicates," and we intend to fight it out on this line, if it takes to the latest hour of life. As a nation we fought seven years for our independence, and four years to put down rebellion, and we believe that slavery, foreign oppression, and all other national evils combined, are but as a baby to a monster before the terrible evil of intemperance which now deluge the land. Zion's Herald gives no uncertain sound as she rallies for the battle; the West re-echoes the war-cry, and will not be found wanting, we hope, nor missing in the thickest of the fight.

But while work of so vast importance at our doors, for which we feel responsible, we remember too the precious legacy of Jesus, "teach all nations," left to the Church; and, thank God, the Church, yes the women of the Church, are beginning to understand that if we would revolutionize the world to Christianity, we must Christianize the mothers of the world. To this end we organize and work, slowly it may be, but we hope effectually, for underneath this awakening in these latter days is the revival and experience of that precious doctrine that holiness to the Lord should be the motto of the Church, and entire consecration to Christ the duty and privilege of all Christians. None so weak and obscure, so limited in attainments or talents, but it is their imperative duty as well as glorious privilege to be co-workers with Christ, through the agency of the Holy Spirit, in spreading Scripture holiness through all the earth. When will the Church leave off mystifying and questioning, and learn the simplicity, the blessedness of the highway of holiness? It is so plain that the "wayfaring man, tho' a fool, need not err therein. The redeemed shall walk there." Dear brother, sister, were you not redeemed when it was proclaimed, "It is finished?" Then have you not a right to walk there? Have you right, as a Christian, to walk elsewhere? O, come up to the help of the Lord against all these mighty foes; put on the whole armor; a perishing world demands it; the love of Christ should constrain you; stumble not through unbelief, but in the name of the Captain of our salvation let us conquer every foe.

MRS. J. H. STEVENS.

How TO CLEAN MARBLE.—Marble of any kind, alabaster, any hard stone, or glass, may be polished by rubbing it with a linen cloth dressed with oxide of iron (old under the name of putty powder). For this purpose a couple or more folds of linen should be fastened tight over a piece of wood, flat or otherwise, according to the form of the stone. To repolish a mantle-piece, first it should be perfectly cleaned. This is best done by making a paste of lime, soda or water, wetting well the marble, and applying the paste. Then let it remain for a day or so, keeping it moist during the interval. When this paste has been removed, the polishing may begin. Chips in the marble should be rubbed out first with emery and water. At every stage of polishing, the linen and putty powder must be kept constantly wet. Glass, such as jewelers' show counter-cases, which become scratched, may be polished in the same way.

WHY A CHILD LOVES SUGAR.—The craving of children for sweets is well known to be one of the most imperious of their appetites. It has reference probably to that ceaseless activity which especially characterizes the age of childhood. It may be that sugar performs in their system the part enacted by the fatty substance in the bodies of adults. As it undergoes oxidation—it is burnt up, circulating with the blood—it may be the source of the power which enables them to keep in motion from morning to night. Besides this, it is known that it renders easier and more perfect the digestion of the albuminous food upon which their growth depends. In respect to these offices it is, therefore, nearly essential to their well being. And yet how strong, for generations, has been the prejudice against sugar! Under what difficulties, and in the face of what discouragements and protests, have our children obtained the luxury!—Prof. Palmer.

At a recent Southern fair the millers were made judges of the flour exhibited, and having only unmarked samples before them, almost every one voted against his own brand.

Obituaries.

Mrs. CAROLINE L. HATCH, wife of Rev. W. H. Hatch, of the N. E. Conference, died of heart disease, resulting in paralysis, in Reading, Nov. 18, 1874, aged 49 years and 7 months. She had suffered from this disease for some time past, and about twelve months since had a shock of paralysis, which partially deprived her of the use of her left side. She so far recovered from this as to be able to about house for a time; but in August last she had another shock, and has gradually de-

clined till her death. Her suffering was very great, which she bore with fortitude and patience. Much might be truly said in her praise, but her useful life is a sufficient testimonial of her worth. Suffice it to say she was a good wife, and a faithful laborer in her Master's cause, and for the welfare of his Church.

Rev. SILAS GREEN, of the New Hampshire Conference, died in Candia, Nov. 10, 1874, aged 73 years.

Brother Green was born in Epsom, N. H., Feb. 10, 1801. His home was a religious one. This home influence was not lost upon him, though he did not become a Christian till 19 years of age, and after he had left his father's house. Our friend was known as a good boy, and in early life was "not far from the kingdom of God;" but he was found the Saviour he gave him his whole heart and life, and from that time his religious course was steadily onward.

It was not without pecuniary sacrifice that he gave himself to the work of the ministry. His entrance upon this work was at first attended with em- barrassments; but he seems not to have conferred with flesh and blood, only so far as was necessary to make honorable arrangements to shift pecuniary liabilities and meet filial obligations. Convinced that God called him to it, he went forth cheerfully, and made it his life work.

He was licensed to preach in 1825, and joined the New Hampshire and Vermont Conference in 1831. His ministry has been successful; he has gathered churches for the Master. His early educational advantages were only such as the times and the rural districts of his native State afforded; and these were improved. He was not sensational, but eminently evangelical. He labored not to rise in fame, or to gain a popular position, but he sought to raise the fallen, and to proclaim Christ the Saviour of the world. He had great faith in the simplicity of preaching, as the power of God in the salvation of men. His preaching was emphasized and enforced by his holy living in all the walks of life. A native modesty and natural polish were always apparent, and made his society pleasant to all classes; and his conscientiousness and strict integrity secured him the fullest confidence of all who knew him.

Though an itinerant, his ministerial labors were confined almost entirely to the southeastern section of his native State, never going far from his early home; but in this there was no design on his side, or that of the appointing powers. With the exception of a few years of slightly impaired health, he continued his faithful labors till April, 1873. It was evident that his devotion to his work the previous winter sometimes led him too far. He buckled on his armor again after Conference, but he was weary, and after lingering along the shores of the immortal sea a year and a half, he launched forth. He failed slowly, the mind and body going together; and though memory dropped out almost everything else, he held Christ; he never forgot his devo-

He was buried in his native town, where repose his kindred. Rev. Dr. Adams, of Concord, preached the sermon; Rev. Dr. Pike, of Manchester, and others, took part in the services. His many brethren took up his body and buried it.

He leaves, in feeble health, the partner of his life, with whom he had lived in happy domestic union fifty-one years. He also leaves a daughter, now on a bed of sickness, whose affectionate devotion greatly ministered to her father's peace of mind and bodily repose in his long sickness. All were "lovely in their lives," and their friends fear that in death they are not long to be divided.

O. H. J.

Died in Arrowsville, Me., Jan. 28, 1874, Mrs. CATHERINE SWETT, aged 93 years, 6 months, and 4 days. She was more than sixty years a devoted and faithful member of the Methodist Episcopal Church; and having lived the life of the righteous on earth, death found her all ready to go to the Church militant to join the Church triumphant, and great-grandchildren around her, many of whom are devoted Christians. By this dispensation of Providence there has been a link broken that connected the little Church here with her in her infancy, and friends are deprived of the society and prayers of one beloved by all; but their loss is her gain. A. FLUMER.

CHARLES NUTTER was born in Portland, Me., Sept. 18, 1810, and died in North Fryeburg, Sept. 14, 1874. In early life he became the subject of early religious impressions, gave his heart to God, and united with the Methodist Episcopal Church; and therefor maintaining a lively interest in both her material and spiritual prosperity. For many years he has been the leading man in supporting the cause of God, through the Methodist economy, in this part of the work. During his last sickness he often expressed a desire to live longer for the Church, and his family's sake; yet death was no terror to him. To the writer he often said, "I am not afraid to die; I am all ready to go; Jesus is with me, now my strength faileth me." A companion, a daughter, and a whole community are left to mourn his loss. J. MITCHELL.

Mrs. MARY A. CATHEN died at Oakdale, Mass., Sept. 23, 1874, aged 92 years and 8 months. Sister Cathen united with the Presbyterian Church at the age of 15, and continued a member of the same until about three years after the formation of the Methodist Episcopal Church in this place, when she joined the church, and remained a member until the close of a useful and eventful life. She lived a widow for more than half a century, being left, by the death of her husband, with a young family wholly dependent upon her for support, which, by the blessing of God upon her efforts, she nobly accomplished. During her later years she made her home with a devoted daughter, where she was dearly beloved and tenderly cared for until the close of her useful life.

Many a trial of her pilgrimage wrought out for her patience, resignation, humility, gratitude and love to God, thus making her life a constant psalm of thanksgiving and praise to her heavenly Father. Her voice, after all these years of praise, is now hushed in death. Her toils are ended; she rests from her labors, and her works do follow her. The world is better for her life and example; but all the good she has done eternally will reveal. All her children, two having died in infancy, have been converted to God, and, with the exception of the eldest,

who lives in an adjoining State, are active members of the Methodist Church of this place.

Sister C. was an honored member of society, a kind neighbor, a loving friend, a devoted mother, and a sincere Christian. Her death was a loss to the decay of the bodily tenement, and of her it was truly said by a worthy clergyman at her funeral, that "she died a natural death." Her bodily suffering was brief. She breathed fainter and fainter to the last, and sweetly fell asleep in Jesus as a little child in the loving arms of its mother. J. CAPEN.

D. EVELIN, daughter of Deacon Isaac and Louisa Farmer, departed, to be with Christ, Sept. 12, 1874, aged 23 years, 11 months, and 24 days. She experienced justifying grace three years ago, under the faithful labors of Rev. S. N. Brooks, pastor of the Free Baptist Church. One year ago she found perfect rest in Christ, and has ever exhibited her faith by a deeply devoted, consistent, active, useful life. An amiable disposition, joined with prudence, rendered her a favorite among a large circle of friends, among whom her life has been "as oil poured forth." Temple, Me.

SALLY B. LUCE died at Anson, Me., Sept. 7, 1874, aged nearly 67 years. Sister L. was a loving mother, a kind neighbor, a faithful sister in the Church. Her departure was one of triumph. Sweet it was to her to be with Christ, and she said her way, "Blessed are the dead which die in the Lord." Her memory is sweet to a large number of friends. C. E. B.

MARY A. CILLEY died in East Salisbury, Sept. 16, 1874, aged 46 years. Sister C. had professed religion a great many years, and although her experience was not one of words, it gave evidence that she had been with Jesus, and learned of Him. May the Saviour, who kept her through a painful sickness and the "valley and shadow of death," sustain in this life, and guide to eternal life the bereaved companion and the afflicted daughter. B. W. CHASE.

Died, in North Weare, N. H., Sept. 17, WILLIE A., infant son of Charles B. and Mary A. Pettengill, aged 7 months and 8 days. This sweet blossom of infancy, being committed to the trustful care of the parents for a season by the Master, faded and passed from earth away. Though the precious jewel is no more upon the earth, yet it near shines brighter than the polished diamond in the bosom of the infinite Father. May Brother and Sister Pettengill, who are members of the Methodist Episcopal Church in Concord, N. H., and whose faith is anchored in the love of Jesus, be reconciled, knowing that God "loveth all things well," and that "it is well with the child." The funeral services were conducted by Rev. J. Granville, assisted by the writer.

H. K. HASTINGS.

E. Deering, N. H., Sept. 29.

Died in Danielsonville, Conn., Oct. 14, 1874, MARCUS W. TYLER, aged 69 years.

Brother Tyler died of consumption. Some forty years ago he experienced religion, but did not live in its enjoyment but a short time. He soon went back again into the world, and, despite all the tears, entreaties and prayers of a devoted and pious wife, until, in October, 1873, at an afternoon session of the Norwich District Preachers' Meeting held in Danielsonville, he became powerfully convicted of sin. The congregation were exhorted to come to the altar and pray for the baptism of the Holy Ghost, after an essay read by Brother L. D. Bentley, on the "Secret of Pulpit Power." Brother Tyler was greatly moved, but did not yield. He went away with such a conviction as not to sleep or rest. Several days he struggled with the Spirit, when, on the next Monday evening he yielded while attending a prayer-meeting at the church. He came out into a clear experience of renewing grace. He went on to the altar, and, having joined the class, but was soon confined to his house, and remained a faithful probationer until his death. Seeking Christ at the age he did, God gave him the clearest evidence of his acceptance. He often exclaimed,

"Not a cloud doth arise, To hide my Saviour from my eyes."

Almost the last word he said was, as he raised his hands, "up, up, up." Thus he died in great peace. He leaves a large number of friends and relatives, who, with the widow and three sons, mourn his departure. GEO. E. FULLER.

Danielsonville, Oct. 23, 1874.

Mrs. ALMIRA M. BAKER, wife of Capt. Browning K. Baker, died in West Dennis, Mass., October 16, aged 48 years. Sister Baker was converted more than thirty years ago, and joined the Church at Chilmarr, where she was then living. While there she was a faithful, consistent Christian, ever interested in and laboring for the cause of Christ. Her husband came here to live, and when this Church became connected with the Methodist Episcopal Church she joined us. Her seat at the means of grace was seldom vacant, and her voice was often heard in direct, modest testimony for Christ. Her last hours were precious, and she came here to live, and when this Church became connected with the Methodist Episcopal Church she joined us. Her seat at the means of grace was seldom vacant, and her voice was often heard in direct, modest testimony for Christ. Her last hours were precious, and she came here to live, and when this Church became connected with the Methodist Episcopal Church she joined us. 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